THE DOCTRINE OF THE BIBLE:

OR,

Rules of Discipline.

BRIEFLY

Gathered thorow the whole course of the Scripture:

By way of

QUESTION and ANSWER.

Newly Corrected and Amended.

The knowledge of holy things is understanding; by it Kings Reign, and Princes establish Justice, Prov. 8. 15.

LONDON,

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TO THE
READER.

JUdgements are prepared for scorners, Proverbs 19. 29.

If any man long after life, and to see good days; let him refrain his tongue from evil, 1 Pet. 3. 10.

As you would that men should do to you, so do you to them, Luke 6. 31.

Love covereth a multitude of faults, 1 Pet. 4. 8.

He that loveth not, knoweth not God; for God is love, 1 John 4. 8.

THE

The Doctrine of the Old and New *TESTAMENT.*

Question.

What is Doctrine?

A. Precepts for the finding and tracing out of sin.

Q. What is the effect of Doctrine?

A. Faith and Obedience.

Q. How manifold is Doctrine?

A. Two-fold, either Divine or Moral.

Q. Divine, as how?

A. In our Duty towards God.

Q. Moral, as how?

A. In our Duty towards our selves, and our Brethren.

Q. How many sorts of men may we call Brethren?

A. Four.

Q. Which be they.

A. Such as are of one Parentage, one Country, one Religion, or of one mind by Friendship.

Q. How is Moral Doctrine divided?

A. Into rules of duty towards Superiours, Parents, Kindred, Off-spring, Family, and Inferiours.

Q. How may this duty be infringed?

A. By violating any of the six last Commandments.

Q. How many ways doth God teach?

A. Four manner of ways.

Q. Which be they?

A. By his word, by his works, by his punishments, and by his blessings.

Q. Are these performed always on his own person?

A. No,

A. No, but more often by his choſen Miniſters.

Q. *Why doth God deal with us by men, and not by Angels, or ſpeak himſelf to us?*

A. That he might make experiment of our obedience, and in conſideration of our frailty.

Q. *How are they entituled?*

A. By the Names of Patriarchs, Captains, Judges, Kings, Prophets, Evangeliſts, and Apoſtles.

Q. *Which call you Patriarchs?*

A. The firſt Fathers of the Church, *Adam*, *Enoch*, *Iſaac*, *Jacob*.

Q. *Which call you Captains?*

A. Such as had the leading of the Iſraelites from *Egypt* to the Land of *Canaan*, and gave direction in the time of Battel, as *Moſes* and *Joſhua*.

Q. *Which call you Judges?*

A. Such as executed Gods judgments upon the enemies of the Church, and did adminiſter Juſtice among his people: as *Ehud*, *Shamgar*, *Sampſon*, *Gideon*, *Jephtha*, *Samuel*, &c.

Q. *Which call you Kings?*

A. The anointed of God, and Soveraign Rulers of the people, as *Saul*, *David*, &c.

Q. *Which call you Prophets?*

A. Such as by inſpiration of the Holy Ghoſt did foretel of the ruine of ſin, and the reward of vertue, and were interpreters between God and Man.

Q. *What call you Evangeliſts?*

A. The Writers of the Goſpel of Jeſus Chriſt.

Q. *Why are they called Evangeliſts?*

A. Becauſe their works contain the glad tydings of ſalvation to all that believe.

Q. *Which call you Apoſtles?*

A. The twelve choſen Diſciples of Chriſt.

GENESIS.

Chapter 1. *to* 15.

Queſtion.

W*Hat is Creation?*

A. A making a thing of nothing.

Q. *Did God Create all things of nothing?*

A. He did.

Q. *When?*

A. In the beginning.

Q. *What are you to underſtand by this word* Beginning?

A. Not from eternity; but firſt of all, before all things, in the beginning of time.

Q. *Why did* Moſes *write, In the beginning?*

A. To confute thoſe who maintained, The World had no beginning.

Q. *What do we learn by the Creation of the World?*

A. As touching the Creator, three things.

Q. *Which be they?*

A. His Omnipotency in creating all things of nothing; his Bounty, in furniſhing the world with all neceſſary ornaments; and his Love in giving man dominion over all, ch. 1. 10.

Q. *What do we learn as touching our ſelves?*

A. Three things.

Q. *Which be they?*

A. The obſervation of a Sabbath, ch 2. 2. Humility of mind, in being made of the duſt of the

earth, ch. 2. 7. And reverence which we owe to Marriage.

Q. *Why ought we to reverence Marriage?*

A. Becauſe it was inſtituted by God himſelf in Paradiſe, ch. 2. 23.

Q. *How ought a man to love his wife?*

A. As himſelf, being fleſh of his fleſh.

Q. *Where was man placed after his creation?*

A. In Paradiſe.

Q. *Did he continue there?*

A. No, he fell.

Q. *How?*

A. By the malice of the Devil, and his own wilfulneſs.

Q. *What was his ſin?*

A. Diſobedience.

Q. *How did God puniſh him?*

A. He curſed him, and his poſterity, wherein he ſhewed his juſtice, ch. 3. 13.

Q. *How did he comfort him?*

A. By promiſing forgiveneſs by the ſeed of the woman, *Chriſt Jeſus*, ch. 3. 14.

Q. *What did that ſhew?*

A. His mercy.

Q. *How many ways did the curſe of God extend upon* Adam.

A. Four manner of ways.

Q. *Which be they?*

A. Firſt, The earth was made barren for his ſake. Secondly, his poſterity as well as himſelf became bondmen to hell. Thirdly, all the days of his life he was to eat his bread in the ſweat of his brows. And Fourthly, He was thruſt out of Paradiſe.

Q. *How was* Eve *puniſhed?*

A. Two manner of ways.

Q. *Which be they?*

A. Firſt, To bring forth her Children in ſorrow,

row. And ſecondly, to live in ſubjection to her Husband.

Q. *How was the Serpent puniſhed?*

A. Three manner of ways.

Q. *Which be they?*

A. Firſt, he was made the moſt curſed of all Creatures. Secondly, he was to go upon his belly; and thirdly, to devour the duſt of the Earth.

Q. *What was the ſecond ſin of the World?*

A. Murder.

Q. *Who committed it?*

A. Cain.

Q. *Upon whom?*

A. Upon his brother *Abel*, ch. 4. 21, 22.

Q. *What was the cauſe?*

A. Envy.

Q. *Why?*

A. Becauſe *Abel's* ſacrifice was accepted, and *Cain's* was not, ch. 4. 4, 5.

Q. *Why did not God accept* Cain's *ſacrifice?*

A. Becauſe he did it more for cuſtom than conſcience.

Q. *Who taught them to ſacrifice?*

A. Their Father *Adam.*

Q. *How could he do that, and the Law not given?*

A. The Law of God is two-fold; natural, imprinted in mens hearts; and traditional, pronounced from God, and written in the Bible.

Q. *Which of thoſe two had* Adam?

A. The firſt.

Q. *What was the puniſhment of* Cain *for killing his Brother* Abel?

A. He was curſed of God, and condemned for a Runagate.

Q. *Whom did God raiſe after the death of* Abel, *to build his Church upon?*

A His brother *Seth*, chap. 4. 25.

Q. *Did the example of* Cain's *puniſhment prevail*

with the ſucceeding ages to beware of ſin?

A. No, as the world grew in years, ſo it grew in iniquity.

Q. *In what manner?*

A. It was wholly corrupt, and full of cruelty. ch. 6. 12.

Q. *By whom did God reprove them?*

A. By *Noah.*

Q. *How?*

A. In making it known he would drown the world, by his preparing of the Ark.

Q. *Were the people reformed?*

A. No, they laughed at it, and remained ſecure till the waters came upon them.

Q. *Were they all deſtroyed?*

A. All but *Noah*, his family, and ſome others for the preſervation of their kind.

Q. *What moved God that he would not ſpare ſo much as the bruit beaſts?*

A. His deteſtation of ſin, ch. 6. 7.

Q. *Who was the firſt Figure of Chriſt?*

A. Enoch.

Q. *How was he a Figure of Chriſt?*

A. In being taken body and ſoul up into Heaven as Chriſt was, ch. 5. 24.

Q. *Who was the firſt Figure of the Church?*

A. Abel.

Q. *Who was the ſecond?*

A. Noah, preſerved in the Ark.

Q. *What did his preſervation teſtifie?*

A. The love of God towards his Church.

Q. *What did the Toſſing of the Ark by the waves ſignifie?*

A. The perſecution that the Church ſhould ſuffer.

Q. *Wherein did the mercy of God appear?*

A. In cauſing the waters to fall.

Q. *Wherein did the zeal of* Noah *appear?*

A. In

A. In giving thanks for his deliverance, as ſoon as he ſet foot upon dry ground, ch. 8. 20.

Q. How did Noah *afterward offend?*

A. By Drunkenneſs, ch. 19. 21.

Q. Who covered his Fathers ſhame?

A. Shem and Japhet.

Q. What received they for it?

A. Their Fathers bleſſing, ch. 9 29.

Q. Who made a mock of his Fathers infirmity, and did not ſeek to cover it?

A. Cham.

Q. What was his reward?

A. His Fathers curſe, ch. 9. 25.

Q. How did God plague his ambition?

A. By confuſion.

Q. Where?

A. At the building of the Tower of *Babel*, where all the people purchaſed the diſpleaſure of Almighty God.

Q. By whom did they diſcover their diſpleaſure?

A. By the faith of *Abraham*, ch. 12. 3.

Q. How?

A. In his ſeed all Nations were bleſſed.

Q. In what decree of kindred was Abraham *and* Lot.

A. Lot was his Brother *Haran's* ſon.

Q. Did they agree together like Brothers?

A. Yes, till they grew rich.

Q. Who was the cauſe they fell out?

A. Their Herds-men.

Q. After the quarrel was known, did their maſters (as men of our age) ſeek to be revenged one of another?

A. No, they gave gentle words, and ſought how to prevent the like inconvenience.

Q. How was that?

A. they departed and dwelt aſunder, ch. 13. 7.

Q. But with ſeparation did their love decay?

A. It was ſtill conſtant and brother-like.

Q. How

Q. *How did that appear?*

A. In that (afterward) when *Lot* was taken Priſoner in the company of the Kings of *Sodom* and *Gomorrah*, *Abraham* with a band of men reſcued him, and ſet him free, ch. 14. 15.

Q. *Did* Lot *then dwell in* Sodom?

A. He did.

Q. *Why, that was a dangerous place, though pleaſant?*

A. True; ſo are all places where wickedneſs abounds.

Q. *Yet* Lot *was a righteous Man?*

A. He was; but he ſuffered as the wicked did, for being in company with them.

Q. *How was that?*

A. He was taken Priſoner (as I ſaid before) with the irreligious Kings; going in aid with them againſt their enemies.

Chapter 15, *to* 23.

Q. *WHo was* Abraham's *wife?*

A. *Sarah.*

Q. *Whoſe Daughter was* Sarah?

A. The Daughter of *Haran Abrahams* Brother.

Q. *Was it lawful for* Abraham *to Marry his Brothers Daughter?*

A. It was, God permitting it for the re-peopling of the World.

Q. *How did ſhe offend when ſhe perceived her ſelf barren?*

A. By uſing unlawful means to raiſe ſeed to her husband, ch. 16. 2.

Q. *How was that?*

A. By

A. By ſending *Hagar* her maid to his bed.

Q. How did God plague her for it?

A. Her maid deſpiſed her, and triumphed over her in her own houſe, ch. 16. 5.

Q. What other ſin followed in the neck of her firſt?

A. Wrath.

Q. How?

A. She obtained licenſe of her Husband to be revenged upon *Hagar*.

Q. In what manner was ſhe revenged?

A. She thruſt *Hagar* and her Child out of doors.

Q. Whither went Hagar?

A. Into the Wilderneſs.

Q. Had ſhe no friends to go unto?

A. None at all; ſhe was a poor ſervant, and a ſtranger.

Q. To whom did ſhe appeal?

A. To God.

Q. Did he relieve her?

A. Yes.

Q. What learn we by that?

A. That God rejecteth no eſtate of perſons in their miſeries, if they call upon him, ch. 16. 10.

Q. How ought Servants that have offended, to behave themſelves?

A. As *Hagar*, that was commanded by the Angel to return and ſubmit her ſelf.

Q. Was Sarah *barren ſtill?*

A. No, God gave her a Son in her old years.

Q. What was his Name?

A. Iſaac, and this was he in whom the Covenant was made.

Q. What was the ſign of the Covenant?

A. Circumciſion, or the cutting off the foreſkin.

Q. What is ſignified by that?

A. The caſting away the lewd affections of our

Hearts;

hearts, if we mean to be made partakers of Gods mercy, ch. 17. 10.

Q. *Were none partakers of the Covenant, but such as might be Circumcised?*

A. Yes, women, because under the name of man both sexes are comprehended.

Q. *What was* Hagar's *Son's name?*

A. Ishmael.

Q. *Did not the Covenant belong to him as well as to* Isaac, *he being of the seed of* Abraham?

A. No.

Q. *Were there two Covenants then, that God blessed him so?*

A. Yes there were two Covenants made.

Q. *Which be they?*

A. The one eternal, made to the children of the Spirit; the other temporal, made to the children of the Flesh.

Q. *What is the eternal Covenant?*

A. That from *Isaac* should come the Messias.

Q. *What was the temporal Covenant?*

A. That from *Ishmael* should spring a mighty Nation, even 12 Princes. ch. 17. 20.

Q. *Where was* Abraham *now seated?*

A. In Canaan.

Q. *What Temporal Blessing did God bestow upon him?*

A. He was exceeding rich.

Q. *How did he imploy his riches?*

A. In hospitality and other good deeds.

Q. *Wherein did appear his hospitality?*

A. In using strangers and travellers kindly.

Q. *What strangers?*

A. The three Angels in the shape of men.

Q. *How did he entertain them?*

A. First, he ran out to entertain them, then he entreated them to rest in his tent, and last of all he feasted them.

Q. Da

Q. *Do rich men in theſe days follow the example of* Abraham, *in uſing friendly hoſpitality towards travellers and poor men?*

A. No; the moſt part of them, inſtead of running out to meet the poor (when they ſee them coming) rather turn their backs upon them, and run from them; and for entreating them to ſtay, with churliſh and crabbed words, rate them from their doors; and inſtead of feaſting and refreſhing them, let them depart weary, and with empty ſtomachs.

Q. *How did the Angel requite* Abraham?

A. He told him joyful news concerning the birth of his ſon *Iſaac*, and what the purpoſe of God was towards *Sodom* and *Gomorrah*.

Q. *What was the purpoſe of God towards* Sodom?

A. Utterly to deſtroy it for ſin.

Q. *Did* Abraham *pray for it?*

A. Yes, in ſuch zealous manner, as had there been found ten Godly perſons in it, the City had been ſaved, ch. 18. 32.

Q. *Why did* Abraham *pray for it?*

A. Firſt, in regard of his brother *Lot* that dwelt there; and then in regard of humanity, for that it grieved him ſo many people ſhould be deſtroyed.

Q. *What did that ſignifie?*

A. That *Abraham*, as all Gods people ought to be, was of a pitiful mind, even towards Infidels.

Q. *What ſo incited Gods vengeance againſt the prayer of* Abraham?

A. The continual cry of ſin, aſcending out of *Sodom* and *Gomorrah* into the ears of God, whereby we learn, that ſin is a continual cryer againſt us, ſo long as we let it dwell among us, ch. 19. 13.

Q. *Was all the City then deſtroyed?*

A. All, but *Lot*, his Wife, and two Daughters.

Q. *What*

Q. *What was the Commandement that God gave him at his departure from the City?*

A. Not to look back.

Q. *Was the Commandment kept?*

A. No: *Lot's* Wife brake it.

Q. *What was her punishment?*

A. She was turned into a pillar of salt, ch. 19. 26.

Q. *What moved her to look back?*

A. Her fond desire to think she should forgo her wealth, and so pleasant a place.

Q. *What do we learn by that?*

A. That no care of earthly things (be they never so glorious) must hinder us from obeying Gods Commandments.

Q. *How was the City destroyed?*

A. With Fire and Brimstone from Heaven, ch. 10. 24.

Q. *Where did* Lot *remain afterward?*

A. In the Mountains.

Q. *What sin did he fall into whilst he was there?*

A. Drunkenness.

Q. *What next?*

A. Incest.

Q. *What doth that prove?*

A. That one sin begets another.

Q. *How was* Lot *incestuous?*

A. By lying with his own Daughters.

Q. *Who tempted him thereunto?*

A. They, when they had made him drunk.

Q. *What was Gods punishment for that sin?*

A. The Nation that came by that conception, was a cursed Generation.

Q. *What Generation was that?*

A. The Moabites and the Ammonites, c. 19. 37.

Chapter 20. to 34.

Queſtion.

WHo had like to have wronged Abraham by taking his wife?

A. King Abimelech.

Q. How was he prevented?

A. God threatned him with death, ch. 20. 3.

Q. Did he upon that deliver her back to her Husband?

A. He did.

Q. What learn we by that?

A. Two things.

Q. Which be they?

A. Firſt, that God will puniſh adultery; and next, the very Heathens abhor the breach of wedlock, ch. 20. 5.

Q. How did God try Abraham's faith?

A. By bidding him ſacrifice his only Son *Iſaac*, ch. 22. 2.

Q. Would he have done it?

A. Yes, but that an Angel ſtayed his hand.

Q. How was his faith rewarded?

A. God renewed his Covenant once again, and told him, for that deed he would multiply his ſeed on earth, like the ſand on the Sea-ſhore.

Q. What vertue did God further prove in Abraham?

A. His Patience.

Q. How?

A. In taking his wife *Sarah* from him.

Q. Yet he mourned for her death?

A. That was the weakneſs of the fleſh, but his ſoul was glad in that he knew ſhe lived eternally, ch. 23. 2.

Q. What

Q. *What other vertues had* Abraham?

A. Uprightneſs of mind.

Q. *Wherein did that appear?*

A. When *Ephron* the *Hittite* offered him a piece of ground to bury the dead, he would not take it before he had paid the price of it, ch. 23. 13.

Q. *Is that modeſty obſerved now-adays?*

A. No, many will be ſo far from giving their neighbours the worth of their goods, as they will ſeek by deceit, cozenage, and violence, to pull them from them wrongfully, and for nothing.

Q. *What was* Abraham's *care for* Iſaac *when he came to age?*

A. To provide him a vertuous Wife. ch. 24. 4.

Q. *Was he ruled by his Fathers appointment?*

A. He was.

Q. *What did he ſhew in that?*

A. A Noble preſident of obedience to all Sons, to follow the counſel of their Parents in chuſing them Wives; and not their own inordinate deſire.

Q. *Whom did* Abraham *ſend about this buſineſs?*

A. His chief Servant, ch. 24. 1.

Q. *How did he proceed in it?*

A. With prayer that he might ſpeed well, and thankſgiving afterward for his ſucceſs.

Q. *What other good properties was in that Servant?*

A. He would not eat when he came to his journeys end, before he had done his Maſters meſſage.

Q. *What may Servants learn by this?*

A. To regard more their Maſters buſineſs, than their own pleaſures, ch. 22. 33.

Q. *Whoſe Daughter did he chuſe for his Maſters Son?*

A. Rebecca,

A. *Rebecca*, the Daughter of *Bethuel.*

Q. *When her Parents heard the requeſt of* Abraham, *did they preſently give their daughter to* Iſaac?

A. No, they asked counſel of God firſt, and then the Maids conſent.

Q. *What is to be learned from thence?*

A. As Children ought not to match without their Parents conſent: ſo Parents ought not to match their Children without their conſent, ch. 24. 58.

Q. *After* Iſaac *and* Rebecca *were Married, what iſſue did God give them?*

A. Two Sons, *Eſau* and *Jacob.*

Q. *What was* Eſau's *undoing?*

A. The luſt of the fleſh.

Q. *Wherein?*

A. He ſold his birth-right for Pottage.

Q. *What over-ſight was that?*

A. An over-ſight that many wordly men run into.

Q. *What is that?*

A. Preferring of traſh before the rich graces of God, ch. 25. 33.

Q. *What did that negligence loſe him elſe?*

A. His Fathers bleſſing.

Q. *What was the reaſon?*

A. Becauſe not regarding his earthly patrimony, God likewiſe ſuffered him to loſe the benefit of his heavenly inheritance, which was ſpiritual benediction.

Q. *Did* Eſau *at the laſt ſee his own errour?*

A. No, but ran into errour.

Q. *How?*

A. By hating his Brother *Jacob*, ch. 37. 41.

Q. *What was the vertue of* Jacob?

A. Patience, in giving place to his Brothers rage,

rage, and going to ſeek his fortune in another Country.

Q. *Whither went he?*

A. To *Haran* to his Uncle *Laban.*

Q. *What were his vertues there?*

A. Diligence in doing his Uncle ſervice; and fidelity, in not deceiving him.

Q. *How did God deal with* Laban?

A. He proſpered him for *Jacobs* ſake.

Q. *What were* Labans *vices?*

A. Ingratitude, and Oppreſſion.

Q. *How was he ungrateful?*

A. In upbraiding *Jacob* for his good ſervices.

Q. *How did he oppreſs him?*

A. In trebling his ſervitude by fraudulent and crafty means.

Q. *Did God deliver* Jacob *at laſt?*

A. Yes, as he will all others that truſt in him, though a while he ſeem to be far from them.

Q. *What was the reward of* Jacob's *patience, and true ſervice in the end?*

A. Whereas, when he came from his Fathers houſe, and had but one coat on his back, and a ſtaff in his hand; at his return he was the Husband of two wives, the maſter of many ſervants, and the owner of much treaſures, and divers herds of cattel, ch. 30. 34.

Q. *Did not* Jacob *fear to return into his own Country, knowing that his Brother* Eſau *was his Enemy?*

A. No.

Q. *Why?*

A. Becauſe he knew God that had commanded him to go, would defend him.

Q. *How did his Brother* Eſau *receive him?*

A. Lovingly, and like a Brother.

Q. *What was the virtue of* Eſau *in that?*

A. He

A. He thought it a baſe and unnatural thing to keep envy always in his ſtomach towards any one, much leſs towards his own Brother, ch. 33. 4.

Chapter 34, to 50.

Q. *How many Sons had* Jacob?

A. Twelve.

Q. *Which of thoſe twelve was a Figure of Chriſt?*

A. Joſeph.

Q. *Wherein?*

A. In being ſold by his own brethren:

Q. *What learn we by that?*

A. That in all ages, after God had promiſed the Meſſias to *Adam*, he never ceaſed by word or deed to ſignifie his coming.

Q. *Why did* Jacob's *Sons ſell their Brother* Joſeph?

A. For malice, in that *Joſeph* propheſied by dreams his brothers ſhould be his ſervants, and bow unto him.

Q. *What other ſins did they run into beſides?*

A. Murder and diſſimulation.

Q. *How?*

A. They intended to have ſlain their Brother, but that *Judah* diſſwaded them, ch. 37. 26.

Q. *How did they diſſemble?*

A. In telling their Father that their Brother was ſlain by wild Beaſts, ch. 37. 32.

Q. *What was the fruit of theſe ſins?*

A. They procured diſquietneſs of conſcience in themſelves, and tears to their old Father, whom

whom they ought rather to have comforted, ch. 37. 34.

Q. *Did this policy of theirs e're the more prevent the ſubjection which they feared?*

A. No, God proſpered *Joſeph*, and gave him favour in the Court of *Egypt*?

Q. *With whom?*

A. With *Potiphar*, *Pharaohs* Chief Steward.

Q. *How did* Joſeph *ſhew himſelf there to be the Servant of God?*

A. In reſiſting the luſt of *Potiphars* wife.

Q. *What is the nature of luſt being reſiſted?*

A. It grows impudent and outragious, ch. 39. 14.

Q. *Shew an inſtance?*

A. *Potiphars* wife, when ſhe ſaw *Joſeph* would not yield to her, accuſed him, that he would raviſh her.

Q. *Did God ſuffer her accuſation to take effect?*

A. Yes, *Joſeph* was impriſoned.

Q. *He being guiltleſs, why would God ſuffer that plague to be laid upon him?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, that by this ſtrange deliverance he might have greater cauſe to glorifie his name: and ſecondly, to make his lewd diſgrace a cauſe of higher promotion.

Q. *How was* Joſeph *delivered?*

A. By interpreting the Kings Dream.

Q. *How was he advanced?*

A. He was made Ruler over all *Egypt*.

Q. *What was the plague God laid upon his Brethren for ſelling him?*

A. They were oppreſſed with a mighty Famine, ch. 41. 54.

Q. *whither came they for ſuccour?*

A. To their brother unknown.

Q. *What*

Q. *What reverence did they ſhew unto him?*

A. They kneeled unto him, and called him Lord.

Q. *What vertue do we learn by the example of* Joſeph, *in this his high Authority?*

A. Three.

Q. *Which be they?*

A. Charity, Clemency, and Humility.

Q. *How was he charitable?*

A. He relieved his Father and brothers with Corn freely, and without recompence, ch. 45. 25

Q. *How was he gentle?*

A. In pardoning the wrongs that his brothers had done him, ch. 45. 5.

Q. *Wherein was he humble?*

A. In not deſpiſing his Father and brothers (poor Shepherds in *Canaan*) though himſelf were the ſecond perſon in *Egypt*, and in ſending for his Father to be partaker of his happineſs.

Q. *Did* Jacob *come thither?*

A. Yes, and there dyed.

Q. *What do we learn by his death?*

A To deſire God to dye as he did.

Q. *How was that?*

A. Praying, bleſſing, and rehearſing the gracious benefits of God, ch. 48 34, 39.

Q. *What zeal had* Pharaoh *(being an Infidel) towards his Idolatrous Prieſts, more than many Chriſtians now a-days have towards the true Miniſters of the eternal God?*

A. He did not diminiſh their Church-livings, ch. 47. 22.

The End of Geneſis.

EXODUS.

EXODUS.

Chapter 20. *to* 34.

Queſtion.

WHy *did God bring the houſe of* Iſrael *into* Egypt?

A. For two cauſes.

Q. *Which be they?*

A. Firſt, to ſhew the truth of his word: for he had ſaid to *Abraham*, they ſhould be ſtrangers from the Land of *Canaan*, the ſpace of four hundred years, and ſuffer much oppreſſion, *Gen.* 15. 13. Secondly, to have fit occaſion to ſhew his love toward them, and the better to train them up in the knowledge and fear of him.

Q. *How came it to paſs they were oppreſt here in* Egypt, *conſidering the good entertainment which they had at firſt?*

A. The continuance of time had worn out the the ſame remembrance of *Joſeph*, by reaſon that many Kings had reigned ſince the firſt *Pharoah*, and now the Children of *Iſrael* were mightily increaſed.

Q. *How were they increaſed?*

A. From ſeventy Perſons (for that was the whole number of them at their firſt coming) to many hundred thouſands.

Q. *Did that make the King repine againſt them?*

A. Yes.

Q. *Why?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt,

A. First, in regard of their Religion; and next, fearing leſt their multitudes would endanger his government, ch. 1. 10.

Q. *How did he ſeek to ſuppreſs them?*

A. Two manner of ways.

Q. *VVhich be they?*

A. Firſt, in making ſlaves of them; and next, in going about to murther their Men-Children.

Q. *Wherein conſiſted their ſervitude?*

A. In making of brick, carrying of burdens, and other ſlavery, ch. 1. 14.

Q. *How did* Pharaoh *go about to murder their Men-Children?*

A. Two manner of ways.

Q. *VVhich be they?*

A. Firſt, ſecretly, in commanding the Midwives (at their hour of birth) to deſtroy them; but they not obeying his command, he fell, ſecondly, into a more open and violent practice.

Q. *How was this?*

A. He commanded his own people, that whenſoever they heard of the Birth of an Hebrew Man-Child, they ſhould take it from the mother, and caſt it into the River, ch. 1. 11.

Q. *How durſt the Midwives diſobey the Kings Edict?*

A. Becauſe (as all Gods ſervants ought to do) they feared God more than any Earthly perſon.

Q. *VVere the number of the people (by theſe cruel proceedings) leſſened and diminiſhed?*

A. No, the more they vext them, the more they multiplyed, ch. 1. 12.

Q. *VVhat do we learn by that?*

A. That

A. That no tyranny can extinguish the Church of God.

Q. *How did God divert the malice of* Pharaoh?

A. In causing him to cherish and bring up, even in his own Court, that Hebrew Child which afterwards proved to be his destruction, and the deliverance of the Children of *Israel.*

Q. *Who was that?*

A. Moses.

Q. *How was he preserved?*

A. When his mother hid him three months from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the River side.

Q. *What became of him there?*

A. King *Pharaohs* daughter walking that way, found him, and put him to be nursed of his own mother, ch. 23.

Q. *What appeareth in this?*

A. The Providence of God.

Q. *Wherein?*

A. In that humane policy cannot hinder that which he hath once determined.

Q. *What was the first cross that God laid upon* Moses *when he came to age?*

A. The killing of an *Egyptian*, for which he was forced to fly.

Q. *Whither?*

A. Into the Land of *Midian.*

Q. *Who succoured him there?*

A. Jethro, and gave him his daughter in marriage.

Q. *What trade of life did* Moses *use?*

A. Keeping of Sheep.

Q. *How did God appear to* Moses?

A. In a fiery bush, ch. 3. 2.

Q. *Did the bush burn?*

A. Yes.

A. Yes, but it did not consume.

Q. *In that sense, what doth it represent unto us?*

A. The Church of God, which should suffer persecution, but never subversion.

Q. *Wherefore did God appear unto* Moses?

A. To send him forth for the deliverance of his people.

Q. *What moved him thereunto?*

A. Two things.

Q. *Which be they?*

A. The remembrance of his Covenant made with *Abraham*, and the sighs and crys of the poor Israelites, that dayly pierced the gates of Heaven, *ch.* 2. 23.

Q. *What comfort do we receive from hence?*

A. An assurance that God will hear our Prayer in time of affliction, if we call to him.

Q. *Did* Moses *obey the Commandment of God about his return into* Egypt.

A. At the first he was doubtful.

Q. *Whereof?*

A. Of his own sufficiency, and incredulity of the People.

Q. *How did God strengthen him?*

A. By joyning *Aaron* to assist him, and giving them power to confirm their message by working of Miracles.

Q. *How did the people receive their message?*

A. With attentive ears.

Q. *What vertues do we learn of the people after they had heard the words of* Moses?

A. Two.

Q. *Which be they?*

A. Faith, in that they believed what he said; and thanksgiving, in praising God, since it pleased him to look upon their tribulation, *ch.* 4. 31.

Q. *What vices are we admoniſhed to beware of by the example of* Pharaoh.

A. Obſtinacy of heart, in contemning the preaching of *Moſes*.

Q. *In how many reſpects was* Pharaoh *obſtinate?*

A. In four reſpects.

Q. *Which be they?*

A. Firſt, in not granting *Moſes* requeſt; Secondly, in comparing the power of his Southſayers and Conjurers, with the power of God, *ch.* 7. 11. Thirdly, by imputing the deſires, which Gods people had to ſerve him (as the wicked always will) to be nothing elſe but a diſpoſition in them to be idle, *ch.* 5. 8. Fourthly, not only in retaining them ſtill in his Country, but doubling their ſervitude, *ch.* 5. 6.

Q. *How was this obſtinacy plagued?*

A. With ten ſeveral kinds of Plagues.

Q. *Which be they?*

A. Firſt, the turning of water into blood. Secondly, multitude of Frogs. Thirdly, turning of duſt into lice. Fourthly, ſwarms of flies. Fifthly, death of Cattel. Sixthly, ſcabs and bliſters. Seventhly, Thunder, Lightning, and Hail. Eightly, Graſhoppers and Caterpillers. Ninthly, Darkneſs. Tenthly, the death of the Firſt-born.

Q. *For all theſe Plagues, did* Pharoah *never repent?*

A. Yes, feignedly.

Q. *How was that?*

A. So ſoon as Gods hand was removed by the prayer of *Moſes*, he preſently returned to his former obſtinacy.

Q. *In the proſecution of theſe Plagues, what do we learn touching the perſon of God?*

A. Two things.

Q. *Which be they?*

A. His

A. His juſtice upon his enemies, and his mercy and loving favour towards his people.

Q. *wherein appeared his mercy towards his people?*

A. In ſaving them, their Cattel, and that part of *Egypt* where they inhabited, free from the touch of any of thoſe former plagues, *ch.* 8. 12.

Q. *why did not* Moſes *ſubmit unto* Pharaoh, *when he was content to let the people go, but ſtayed their Cattel?*

A. Becauſe (like a faithful Miniſter of the Lord) he would remit no part or parcel of his charge.

Q. *was it part of his charge to take the Cattel with him?*

A. Yes.

Q. *Wherein?*

A. In that they could not ſacrifice without them, *ch.* 10. 26.

Q. *In the night before his depature, what did the Lord inſtitute?*

A. The Sacrament of the Paſs-over.

Q. *What was that?*

A. A Lamb without blemiſh.

Q. *The Lamb was a ſign; but what was the thing ſignified?*

A. The Angel of the Lord, that paſſed over the houſes of the Iſraelites, and ſtruck the firſt-born of the *Egyptians* with ſudden death, *ch.* 11. 11.

Q. *What doth this prefigure unto us?*

A. The Sacrifice of the true Paſchal Lamb Chriſt Jeſus, by whom all the faithful are delivered from the bondage of Hell, as the Iſraelites were (upon the inſtitution of the Paſs-over) from the bondage of *Egypt?*

Q. *How many thengs do we learn as touching the*

reſence of God in the inſtance of the Children of Iſraels *departure?*

A. Three.

Q. *Which be they?*

A. Firſt, his mercifulneſs in ſparing the Iſraelites, and ſmiting the Egyptians. Secondly, his Juſtice, in forcing the Egyptians to give the Iſraelites treaſure, and apparel, as a ſatisfaction for their former ſervitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not only deliver his people out of danger, and leave them, but protects them ſtill.

Q. *How doth that appear?*

A. In guiding them by night with a pillar of fire, and covering them by day with a cloud, *ch.* 13. 21.

Q. *How many things do we learn as touching the perſons of the* Iſraelites?

A. Two things.

Q. *VVhich be they?*

A. The charge which God gave unto them, and their watchfulneſs.

Q. *What was their charge?*

A. To teach the benefits of God to their poſterity.

Q. *Wherein conſiſted their watchfulneſs?*

A. In that they attended all night for the hour of their departure, *ch.* 12. 30.

Q. *What do they give us to underſtand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to go to the Earthly *Canaan*; ſo ought we continually to attend and make our ſelves ready for our paſſage out of this miſerable World, to the Heavenly *Canaan* of perpetual joy and happineſs.

Chapter 14, to 40.

Queſtion.

AFter Iſraels *departure, what vice do we note ſurvived in* Pharaoh?

A. Inveterate malice, which ſeldom dyes, but with the ruin of him in whom it abides.

Q. *How did it break forth?*

A. By preparing a mighty hoaſt to follow the *Iſraelites*, ch. 14.6,7,8.

Q. *For what intent?*

A. To be avenged upon them, and quite deſtroy them.

Q. *How did he proſper?*

A. As all malicious perſons commonly do.

Q. *How was that?*

A. He and his malice periſhed in the place, where he thought to have been their overthrow.

Q. *Where was that?*

A. In the Red Sea.

Q. *What was the ſins of the people in this place?*

A. Weakneſs of Faith.

Q. *How was that?*

A. Notwithſtanding their ſtrange deliverance of late, yet when they ſaw the Red Sea before them, and the *Egyptians* upon their backs, they began to diſtruſt the power of God, and to rail upon *Moſes*?

Q. *How were they delivered?*

A. *Moſes* divided the waters, and they paſſed thorow, *ch.* 14.21.

Q. *How was God honoured by* Pharaoh?

A. As he will be by his enemies, in their deſtruction.

Q. *How many times did the* Iſraelites *murmur againſt God, before he puniſhed them?*

A. Four times.

Q. *which be they?*

A. Firſt, at the red Sea, *ch.* 14. 21. Secondly, at the waters of *Marah*, ch 15. 24. Thirdly, when they wanted fleſh, *ch.* 16, 13, 14. Fourthly, when they wanted water, *ch.* 17. 6.

Q. *what do we learn thereby?*

A. The long ſufferance of God towards ſinners.

Q. *How did God deliver them at all thoſe times?*

A. With great admiration.

Q. *How was that?*

A. At the firſt time he divided the Red Sea; at the ſecond, he made the bitter waters ſweet; at the third, he gave them Quales and Manna from Heaven; at the fourth, he made a fountain of water for to guſh from out of the hard Rock.

Q. *How did they offend the fifth time?*

A. More grievouſly than before.

Q. *How was that?*

A. They made a Golden Calf, and worſhipped it for God.

Q. *What moved them to make the likeneſs of a Calf, rather than any other Creature?*

A. The corruption which they had learned among the *Egyptians*, who did worſhip Oxen and Kine.

Q. *Did God puniſh them?*

A. Yes, (and time I think) when they did utterly forſake him.

Q. *What was their puniſhment?*

A. Three thouſand of them were ſlain with the ſwords of their own brethren, *ch.* 31. 28.

Q. *Would not God have utterly deſtroyed them?*

A. Yes,

A. Yes, but for the Prayer of *Moſes.*

Q. *What was his Prayer?*

A. He deſired his name might be rather blotted out of the Book of Life, than God ſhould quite root out that Nation, *ch.*32.33.

Q. *What do we learn by that?*

A. The love and care which all good Magiſtrates ought to have over their people.

Q. *Where was Moſes when this offence was committed?*

A. Upon *Mount Sinai.*

Q. *Was not his abſence, in ſome ſort, cauſe of their Idolatry?*

A. Yes.

Q. *What gather you by that?*

A. That the want of good Guides makes men run into error.

Q. *What did* Moſes *upon Mount* Sinai?

A. He went to receive the Law.

Q. *How was the Law given?*

A. In thunder and lightning, *ch.*19.16.

Q. *Why was it given in ſuch terrour?*

A. That the people might the more reverence him that gave it.

Q. *What is required of the people before they come to receive the Law?*

A Two things, *ch.*19 10,11.

Q. *What be they?*

A. To ſanctifie themſelves for four days ſpace, and not to touch the skirts of the Mountain.

Q. *What do we learn by theſe two things?*

A. Not to come to hear the Word of God with corrupt hearts, not to pry further into his ſecrets than we are limited.

Q. *What is generally commanded by the Law?*

A. That we ſhould love God with all our Souls, and our Neighbours as our ſelves.

Q. *What is particularly forbid in the Law?*

A. Murther, curſing, eſpecially our Parents, *ch.* 21. 17. Cruelty towards ſervants. *ch.* 31. 15. Not to do hurt, but to make ſatisfaction, *ch.* 22. 15. Fornication, *ch.* 22. 16. Witchcraft, Buggery, or carnal copulation with Beaſts, *ch.* 22. 19. Idolatry, *ch.* 22. 20. Oppreſſion againſt Widow or Stranger, *Ver.* 21, 22. All kind of Uſury, *ch.* 22. 25. All railing and evil-ſpeaking, eſpecially againſt Magiſtrates, becauſe to ſpeak againſt them, is to ſpeak againſt God, *ch.* 22. 18. All falſhood, *ch.* 23. 2: All unlawful detaining of our neighbours goods, *ch.* 23 3. All taking of bribes, *ch.* 23. 8. All perjury, and whatſoever elſe may infect the ſoul, or offend God.

Q. *What is the reward of theſe ſins?*

A. Death.

Q. *Such as were pardonable, how were they pardoned?*

A. By offering ſacrifice.

Q. *What Doctrine do we learn by the ſacrifices of the Jews?*

A. Four Points of Doctrine.

Q. *Which be they?*

A. Firſt, their thankfulneſs, to ſhew all they had came from God. Secondly, their obedience, to ſhew they were willing to obey God. Thirdly, their humility, to ſignifie that what was done to the thing offered, the offerer had deſerved. Fourthly, their hope, to ſhew their ſacrifices did figure the death of Chriſt, whereby their paſſage into Paradiſe, from whence they were expulſt, might be opened to them again.

Q. *Are ſuch Sacrifices to be uſed of Chriſtians?*

A. No.

Q. *Why?*

A. Becauſe they are aboliſhed by the death of Chriſt, and his all ſufficient ſacrifice.

Q. *What elſe do we learn in this Book of* Exodus?

A. Two things. Q. *Which*

Q. *Which be they?*

A. The election of the Magiſtrates, and the order God ſet in his Church.

Q. *What kind of men ought Magiſtrates to be?*

A. They ought to be adorned with four ſpecial graces.

Q. *Which be they?*

A. Courage, fear of God, Juſtice, and a mind free from Covetouſneſs, *ch.* 18.21.

Q. *How muſt they adminiſter Juſtice?*

A. To all perſons, and at all times.

Q. *Whom did God chooſe for his ſervice in his Temple?*

A. The Levites.

Q. *What kind of men muſt thoſe be?*

A. Such as have imprinted upon their breaſts knowledg and holineſs, *ch.*28.30.

Q. *Whoſe gift is the knowledg of handicrafts?*

A. The gift of God.

Q. *Why?*

A. Becauſe he firſt taught them.

Q. *To whom?*

A. To *Bezaleel* and *Ahiliab.*

Q. *To what end did he teach them?*

A. For the furniſhing of the Temple.

Q. *Who provided them ſtuff for to work upon?*

A. The People.

Q. *In what manner?*

A. In ſuch abundance as *Moſes* commanded them to leave off.

Q. *What do we learn by it?*

A. Willingneſs to ſerve God with our temporal goods, *ch.*36.6.

Q. *With whom did* Iſrael *fight their firſt Battel, after they came into the wilderneſs?*

A. With the *Amalakites.*

Q. *How long did they prevail?*

A. So long as *Moſes* held up his hands and

prayed; but when he let them fall, the *Amalekites* prevailed, *ch.*17.11.

Q. *What doth that teach us?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and that we ought not to faint in Prayer, leſt with the falling of our hands, we fail in our requeſt.

The end of Exodus.

LEVITICUS.

Chapter 1. *to the end.*

Queſtion.

WHat *is ſet down in this Book?*

A. The duty of the *Levites*, and therefore it is called *Leviticus.*

Q. *What was their chiefeſt duty?*

A. To ſacrifice.

Q. *How many circumſtances were they to obſerve?*

A. Four.

Q. *Which be they?*

A. The manner how, the matter what, the perſon whom, and the place where.

Q. *What did the* Iſraelites *ſacrifice?*

A. Either things having life, as Bullocks, Lambs, Sheep, *&c.* or things without life, as Oyl, fine flower, Wafers, *&c.*

Q. *For whom did they ſacrifice?*

A. For

A. For themſelves and others.

Q. *Where?*

A. In the Temple.

Q. *In what manner.*

A. As God hath ſet down from the firſt of *Leviticus* to the nineteenth.

Q. *What is the Chriſtian ſacrifice?*

A. Prayer and thankſgiving.

Q. *In how many points doth the* Iſraelites *and the Chriſtians ſacrifice agree?*

A. In ſix.

Q. *Which is the firſt?*

A. As theirs was ſeaſoned with Salt, ſo ours muſt be ſeaſoned with the truth of a good Conſcience.

Q. *What is the ſecond?*

A. As theirs was brought to the Prieſt, ſo ours muſt be preſented to God.

Q. *What is the third?*

A. As theirs was ſlain, ſo when we ſacrifice, we muſt kill our lewd affections.

Q. *What is the fourth?*

A. As theirs was waſht with Water, ſo ours muſt be waſht with the tears of Repentance.

Q. *What is the fifth?*

A. As theirs was without blemiſh, ſo ours muſt be without hypocriſie.

Q. *What is the ſixth?*

A. As theirs was kindled with fire, ſo ours muſt be with zeal.

Q. *Whence had they all theſe inſtructions?*

A. From the mouth of God.

Q. *What was Gods meaning therein?*

A. To ſhew that he will be ſerved as he himſelf appointed, and not after the inventions of men.

Q. *Did none break that Ordinance?*

A. Yes.

Q. *Who?*

Q. *Who were they?*

A. *Nadab* and *Abihu*, ch. 10. 1.

Q. *How did they break it?*

A. By offering with ſtrange fire.

Q. *How were they puniſhed?*

A. Fire from Heaven conſumed them.

Q. *Of how many ſorts were the Laws which God preſcribed to the houſe of* Iſrael?

A. Of two ſorts.

Q. *Which be they?*

A. Ceremonial and Moral.

Q. *Which call you the Ceremonial Laws?*

A. Such as were obſerved in offering Sacrifices, and diſcerning things clean from unclean, and the cauſes thereof ſet down from *ch.* 2. to 9.

Q. *What call you Moral?*

A. Such as concern integrity of manners.

Q. *How many are they that are ſet down in the* 19 *Chapter.*

A. Seventeen.

Q. *Which be they?*

A. To honour our parents, *v.* 3. To ſerve God freely and not by compulſion, *v.* 5. In time of plenty to remember the poor, as in harveſt not to reap every corner of the Field, nor gather the gleanings, nor all the grapes of the Vineyard, but to leave ſome for the poor, *v.* 9, 10. Nor to detain the workmans hire till morning, *v.* 13. To eſchew all theft, falſhood and lying, *v.* 11. All ſwearing and blaſpheming, *v.* 11. All miſchievous practiſes which we preſume we may do undiſcovered, as to curſe the deaf, lay a ſtumbling-block before the blind, *v.* 14. Not to favour the poor, nor to honour the perſon of the mighty, *v.* 15. All juſtice, *v.* 15. All carrying of tales, and conſpiracy againſt our Neighbours, *v.* 16. All Hypocriſie, as we muſt not hate our brother in heart,

heart, and ſooth him to his face. *v.*17. All revenge, *v.*18. All ſeeking after Witches and Conjurers. All obſervation of days and times, *v.*26. All falſe weights, and meaſures, *v.*35. All inceſt, *v.* 36. Not to offer our Children to *Moloch*.

Q. *what is that* Moloch?

A. An Idol of the *Ammonites.*

Q. *Deſcribe him?*

A. He was a great ſtatue, and hollow within, having ſeven places of receipt: the firſt was for meal that was offered; the ſecond for Doves; the third for Sheep; the fourth for a Ram; the fifth for a Calf; the ſixth for an Ox; the ſeventh for a Child.

Q. *What may we underſtand by theſe ſeven bellies of the Idol?*

A. The ſeven deadly ſins; and as the *Iſraelites* were forbidden to ſuffer their Children to be devoured of this monſter; ſo all Parents muſt beware, leſt through their negligence, their Children be made a ſacrifice for the ſeven deadly ſins.

Q. *How is that?*

A. They muſt not wink at their follies, but give them correction for their faults.

Q. *How did Moſes conclude this Book of* Leviticus?

A. With a bleſſing, and a curſe; with a bleſſing, if they kept theſe Commandments; and with a curſe, if they brake them.

Q. *What is the fruit of the bleſſing?*

A. Peace, plenty, victory, *ch.*26.4,5,6,7.

Q. *What is the fruit of the curſe?*

A. Scarcity, famine, ſickneſs, ſervitude, war, *ch.*26.16. to the 26. *v.*

Q. *How many feaſts did the* Iſraelites *obſerve?*

A. Seven.

Q. *Which*

Q. *which be they?*

A. Firſt, the Sabbath; ſecondly, the Paſſover; thirdly, the Feaſt of unleavened Bread; fourthly, of the firſt Fruits; fifthly, of Whitſuntide; ſixthly, of Trumpets; ſeventhly, of Tabernacles.

Q. *VVhy were thoſe feaſts ordained?*

A. Not to gluttony, to cheriſh ſloth, or immodeſt mirth, but to glorifie God for his ſeveral bleſſings.

The End of Leviticus.

NUMBERS.

Queſtion.

WHat *is done in this Book?*

A. The Children of *Iſrael* are numbred.

Q. *To what end?*

A. For three cauſes.

Q. *VVhich be they?*

A. Firſt, for a collection towards the building of the Temple. Secondly, for appointing Captains and Leaders over every family, *ch.* 2. Thirdly, for a diviſion of the Land of *Canaan* amongſt the Tribes.

Q. *Is there any thing to be learned hereby?*

A. Order and Government that ought to be in every Common-wealth.

Q. *VVhom did they appoint their chief Guide?*

A. God.

Q. *VVhere doth that appear?*

A. In this Chapter.

Q. *How?*

A. In that they never journeyed, but when they ſaw the Cloud riſe from the Tabernacle, nor never pitch their Tents but when it ſtayed, *ch.* 9. 17.

Q. *And wherefore was this?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, that they might (as all Gods people ought to do) continually wait upon the Lord, and have their eyes lifted up towards Heaven. Secondly, To be always in readineſs, becauſe they knew not at what hour the Lord would riſe.

Q. *What doth that teach us?*

A. At every minute to be in readineſs for death, becauſe the hour thereof is uncertain.

Q. *Always when they did ſet forward in their journey, what was* Moſes *cuſtom?*

A. To pray, *ch.* 3. 5.

Q. *How?*

A. Lord, riſe up, and let thine enemies be ſcattered.

Q. *And when they reſted, what did he?*

A. Prayed likewiſe.

Q. *In what manner?*

A. O Lord, return to the many thouſands of Iſrael, *ch.* 10. 36.

Q. *What Doctrine learn we by that?*

A. Ever when we ſet forward upon any journey, or begin any work, to pray; and when we reſt or make an end, to do the like; that our ſpeed may be the better.

Q. *How many ways did God ſhew himſelf gracious to the* Iſraelites *in this Book?*

A. Four manner of ways.

Q. *Which be they?*

A. Firſt,

A. First, in being ſtill their guide; Secondly, in feeding them with *Manna* as he had begun; Thirdly, in being merciful towards them when they repented; Fourthly, in giving them victory over nine ſeveral Princes.

Q. *Which be they?*

A. Aram, King of the South-Canaanites; *Og*, King of Baſhan; *Sihon*, King of the Amorites; *Balac*, King of Moab; *Eve*, *Rekim*, *Zur*, *Hur*, and *Reba*, Kings of Midian.

Q. *What was the ſpoyls they took in the overthrow of the Kings of Midian?*

A. Six hundred ſeventy and five thouſand Sheep, ſeventy two thouſand Beeves, ſixty one thouſand Aſſes, thirty two thouſand Virgins Priſoners; beſides Gold, Silver, Tin, Braſs, and Lead, *ch.*31.

Q. *What was the ſlaughter there made?*

A. They put both man, and woman, and child to the Sword, except thoſe Virgins above named.

Q. *What was the cauſe they did ſo?*

A. The Commandment of God.

Q. *Why was God ſo ſevere againſt them?*

A. By reaſon King *Balac*, when he ſaw his own force too weak to diſgorge his malice upon the Iſraelites, and that the Prophet *Balaam* (contrary to his expectation) inſtead of curſing, did bleſs them, he fell to another practiſe.

Q. *What was that?*

A. By the counſel of *Balaam*, he ſought to bring them in diſpleaſure with their God, and ſo to have them cut off.

Q. *How did he compaſs that?*

A. By flattery.

Q. *In what manner?*

A. He ſent *Midianitiſh* women unto them, who by their allurements, inticed them to Fornication and Idolatry.

Q. *What*

Q. *What do we learn by that?*

A. That the wicked will leave no means unpractiſed for the deſtruction of the Godly.

Q. *Was God wrath with the* Iſraelites *then for theſe ſins?*

A. So grievouſly, that God commanded the offenders to be hanged, and ſmote with the plague twenty-four thouſand, *ch.*5.45.

Q. *Who redeemed this plague?*

A. The zeal of *Phineas*, that ſlew *Zimri* and *Cozbi* in the act of Fornication, *ch.*25.8.

Q. *What do we learn by the whole circumſtance?*

A. That God, though he plague his people when they ſin, yet he will ten times more plague them that were the cauſe of their ſins, as may appear by his wrath extended upon the *Midianites*.

Q. *Were the* Iſraelites *thankful for the gracious care which God had over them?*

A. No, they were rebellious, and unthankful.

Q. *How many ſins (by their example) do we learn to beware of in this Book, beſide thoſe two ſins before ſpoken of, Fornication and Idolatry?*

A. Four other.

Q. *Which be they?*

A. Murmuring againſt God, diſtruſt in his promiſes, breach of his Sabbath, and rebellion againſt his Magiſtrates.

Q. *How many times did they murmur?*

A. Four times.

Q. *When firſt?*

A. Three days after they departed from *Sinai*.

Q. *How were they puniſhed?*

A. The Lord conſumed with fire the utmoſt part of the hoaſt, *ch.*11.11.

Q. *How the ſecond time?*

A. They

A. They were weary of *Manna*, and luſted after fleſh.

Q. *How were they puniſhed?*

A. They had fleſh while they ſurfeited, and their ſurfeit brought a grievous plague upon them, inſomuch that they dyed with the meat in their mouths, *ch.* 11. 20. 33.

Q. *How the third time?*

A. For water.

Q. *Where?*

A. At *Kadeſh*, in the Deſart of *Zin*, *ch.* 20.

Q. *How the fourth time?*

A. For bread and water.

Q. *How were they puniſhed?*

A. God ſent fiery ſerpents that ſtung them to death, *ch.* 21. 6.

Q. *What cauſed the mercy of God, at all times to put an end to their puniſhments?*

A. Two things.

Q. *Which be they?*

A. Their own repentance firſt, and the prayer of *Moſes*.

Q. *How was the plague of the fiery Serpents remedied?*

A. God commanded *Moſes* to make a brazen Serpent, and hang it upon a croſs; and whoſoever (being ſtung) looked up to it, was cured.

Q. *What was this the figure of?*

A. The vertue of Chriſt, who hanging upon the Croſs, is a ſoveraign medicine for the ſickneſs of our ſouls, if we look up to him with the eye of Faith

Q. *How did they diſtruſt Gods promiſe?*

A. In being come to the Land of *Canaan*, and deſiring to go back to *Egypt*, or be buried in the wilderneſs.

Q. *What was the ground of their deſire?*

A. Their faintneſs of heart.

Q. *Where-*

Q. *Wherein?*

A. In that though God had divers times before ſworn to give them the Land of *Canaan* for an everlaſting inheritance, yet they feared to go forward, when they heard the Land was inhabited with Gyants.

Q. *Of whom did they hear that news?*

A. Of the Spies that were ſent to ſearch the Land, and bring of the fruits, *ch.*13.21.

Q. *Who encouraged the people againſt this fear?*

A. Caleb and *Joſhua.*

Q. *What would the people have done to them for croſſing their humour?*

A. Have ſtoned them to death.

Q. *How did God puniſh their diſtruſt?*

A. He would have quite deſtroyed them, but for the Prayer of *Moſes.*

Q. *How did he then pacifie his wrath?*

A. Even with the judgement of their own mouths.

Q. *How was that?*

A. As they deſired rather to be buried in the Wilderneſs, than to enter into the Land of Promiſe, even ſo it came to paſs; for all that then lived, from twenty years old and upward, dyed, and were buried in the Wilderneſs, excepting *Caleb* and *Joſhua.*

Q. *What was the reaſon that the like puniſhment fell upon Moſes?*

A. For his diſtruſt too, as appeareth, *ch.* 11.13. and *ch.* 20.10.

Q. *What do we learn by that?*

A. That no man is ſo righteous but he may fall.

Q. *By whom was the Sabbath broken?*

A. By an old man.

Q. *Wherein?*

A. In gathering ſticks to make him a fire, *ch.* 15.32,35.

Q.

Q. *How was he punished?*

A. He was ſtoned to death.

Q. *What may we learn by this?*

A. If God were ſo ſevere for gathering a few ſticks on the Sabbath, he will be far more ſevere to ſuch as prophane his Sabbath by ſwearing, drinking, gaming, whoring, and other lewd exerciſes.

Q. *How many times did Iſrael murmur and rebel againſt Gods Magiſtrates?*

A. Twice.

Q. *Who were the firſt that rebelled?*

A. *Aaron* and *Miriam.*

Q. *Againſt whom?*

A. Againſt *Moſes.*

Q. *What was their puniſhment?*

A. *Miriam* was ſtrucken with Leproſie.

Q. *How was ſhe cured?*

A. By the prayer of *Moſes.*

Q. *What learn we by that?*

A. The vertue of meekneſs, to pray for our enemies, as *Moſes* did, *ch.*12.13.

Q. *Who rebelled the ſecond time?*

A. *Corah, Dathan, Abiram,* and their accomplices.

Q. *What was their rebellion?*

A. They uſurped upon the Prieſts Office, and compared for worthineſs with *Moſes* and *Aaron.*

Q. *What became of them?*

A. The earth opened, and ſwallowed them up alive, *ch.*16.31,32.

Q. *How did God puniſh the people that took their parts after their death?*

A. Fourteen thouſand and ſeven hundred dyed of the Peſtilence.

Q. *How did he further convince their Rebellion?*

A. By

A. By proving the Houſe of *Levi* only choſen for the Prieſt-hood.

Q. How?

A. By a Miracle.

Q. In what manner?

A. Arons Rod, among the twelve that were put into the Tabernacle for the twelve Tribes of *Iſrael*, did bloſſom and bear ripe Almonds.

A. What is the Inference of this example?

A. How odious a thing it is in the ſight of God to grudge againſt Magiſtrates and Rulers.

Q. How many ways is a man ſubject to ſin?

A. Two manner of ways.

Q. Which be they?

A. Of Ignorance and Preſumption.

Q. What deſerveth the firſt?

A. Favour.

Q. What the ſecond?

A. Death, *ch.*15.27,30.

Q. By how many witneſſes ought a man (by the Law of God) to be convicted in a Caſe touching a Mans life?

A. By two, and not under, *ch.*35.30.

Q. How long did God lead the Iſralites to and fro in the Wilderneſs?

A. Forty years.

Q. Why did he detain them ſo long from their promiſed happineſs?

A. To try their Faith, and by continual exerciſing of them, ſomtimes with croſſes, ſomtimes with bleſſings, to make them learn only to truſt in him, and ſo in the end to appear worthy heirs of ſo bleſſed an Inheritance.

The End of Numbers.

DEUTERONOMY.

Queſtion.

WHat is contained in the Book of Deuteronomy?

A. Another repetition of the Law.

Q. *How many things were they to obſerve in the reading the Law?*

A. Two things.

Q. *Which be they?*

A. Firſt, neither to add to it, nor take from it, *ch.* 4. 2. Secondly, not only to learn it themſelves, but to teach it alſo to their poſterity, *ch.* 4. 9.

Q. *In what manner did God admoniſh this new generation to be careful of his Law?*

A. By the remembrance of two things.

Q. *Which be they?*

A. The ingratitude of their Fathers who had provoked his wrath, and were dead; and the wonderful miracles and victories which he had brought to paſs amongſt them, to aſſure them of his love and protection.

Q. *Amongſt the reſt, which is one of the ſpecial favours of God beſtowed upon them, mentioned in this Book?*

A. That in forty years ſpace the garments of their fore fathers never waxed old, *ch.* 8. 4.

Q. *How doth he encourage them not to be afraid to enter into the Land of* Canaan?

A. Three manner of ways.

Q.

Q. *Which be they?*

A. Firſt, in that he was God, and would be true to his promiſe; for he had ſworn they ſhould poſſeſs it. Secondly, by telling them it was a moſt pleaſant, rich, and fruitful Country, *ch.* 8.7,8,9. Thirdly, by aſſuring them of all aſſiſtance; yea, the very Hornets and Flies of the Air ſhould fight for them, *ch.*7.20.

Q. *Of how many things doth God counſel them to beware when they are once ſetled in* Canaan?

A. Of three things.

Q. *Which be they?*

A. Unthankfulneſs, preſumption, and lack of charity.

Q. *How did he ſhew they might be unthankful?*

A. By enjoying the fruits of the Land, and not praiſing his name for them, *ch.*8.10.

Q. *How preſumptuous?*

A. By attributing the glory thereof to their own ſtrength, and not to the free mercy of God, *ch* 8.17.

Q. *How uncharitable?*

A. In having abundance, and ſhutting up their hands againſt the poverty of their Brethren, *ch.* 15.7. A ſin too common in theſe days.

Q. *What other vices did he forbid?*

A. Forſaking of Gods ſervice for the love of any Friend, be he never ſo dear, *ch.* 13.6. The impoveriſhing of Gods Miniſters, *ch.*22.19. Confuſion of ſex, as a man to wear womans apparel, or a woman mans, *ch.*22.5. Detaining any thing of anothers which we find, *ch.*21.12,13. All manner of cruelty even towards bruit beaſts, *ch.*12.16. All doubleneſs of heart, hanging between two Religions, figured unto us by the garment of Linſie-woolſie, *ch.*22.11,12. All violating of Virginity

nity, *ch.* 22. 25. All bearing of falſe witneſs, *ch.* 19.16. All imploying of evil-gotten goods in the ſervice of God, as ſuch as think they may be charitable with money gotten by theft, uſury, or whoredom, *ch.*13.18. The taking any thing to gage whereby our neighbour gets his living, *ch.* 26. 6. All partiality, as to puniſh one for the ſins of another, *ch.* 24.16. All ſecurity and flattering of a mans ſelf in his own ſin, *chap.* 19. *verſ.*20,21.

Q. *If they did, or if we do offend in any of theſe ſins, how will God execute his judgments upon us?*

A. Without reſpect of Perſons, *ch.* 10.17.

Q. *What may we pretend for an excuſe if we be found guilty in any of theſe ſins?*

A. Nothing.

Q. *Why?*

A. Becauſe we are (as the *Iſraelites* were) daily admoniſhed of them by the Miniſters of Gods Word, *ch.*30.11.

Q. *Did Moſes never enter into the Land of* Canaan.

A. No, only he had a ſight of it, and then dyed.

Q. *What was the reaſon?*

A. His ſin of diſtruſt in Gods power, committed at the waters of *Meribah.*

Q. *What may we learn generally by his whole life?*

A. Six vertues for that one vice before remembred.

Q. *Which be they?*

A. Firſt, boldneſs in his Calling, that feared not to ſpeak to *Pharaoh.* Secondly, meekneſs againſt wrong, that was not moved at any deſpiteful words given by the *Iſraelites.* Thirdly, patience againſt travel, that did not only guide the *Iſraelites* in their journeys, but at all times decided

decided their cauſes; Fourthly, zeal to Gods glory, for the advancement of vertue, and repreſſing of vice; Fifthly, love to his Brethren, to ſpend his life for them, rather than they ſhould miſcarry; Sixthly, faith in his end, not envying that he might not enter into the Land of Promiſe; conſidering by death he was inveſted with a greater Inheritance, the Kingdom of Heaven.

The End of Deuteronomy.

JOSHUA.

Queſt.

WHo ſucceeded Moſes?

A. Joſhua.

Q. By whoſe appointment?

A. By Gods.

Q. What was his charge?

A. Two-fold, to keep the Law of God, and to bring *Israel* out of the Wilderneſs into *Canaan.*

Q. What ſpecial vertues had he?

A. Three.

Q. Which be they?

A. Faith, Wiſdom, Courage, ſuch as all good Governours ought to have.

Q. How did he ſhew his Faith?

Q. By believing Gods promiſes.

Q. How his wiſdom?

A. In governing diſcreetly.

Q. *How his Courage?*

A. In leading on the People without dread of their enemies.

Q. *How doth God here encourage the people?*

A. Three manner of ways.

Q. *Which be they?*

A. First, In renewing his former promise, and telling them they should divide the Land for Inheritance, *ch.* 1. 6. Secondly, in giving them a Captain endued with the Spirit of *Moses*, and able to be their Conductor, *ch.* 1. 5. And thirdly, by assuring them he would cast a faintness of heart upon their enemies, *ch.* 2. 11.

Q. *How were the people confirmed that* Joshua *had the Spirit of* Moses?

A. By the Miracles that he did.

Q. *What is the first?*

A. His dividing the waters of *Jordan*, and the whole hoast passing over dry-shod, *ch.* 3. 13, 17.

Q. *What is the second?*

A. He caused the Sun and Moon to stand still in the firmament, *ch.* 13. 13.

Q. *How?*

A. By Prayer.

Q. *What learn you by that?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and the obedience of all Creatures, for the glorifying of God.

Q. *How was God glorified by that Miracle?*

A. *Joshua* by that means had a longer time of day-light for the vanquishing of Gods enemies.

Q. *Were none of the Tribes placed on this side Jordan?*

A. Yes.

Q. *How many?*

Two

A. Two and a half.

Q. *Which be they?*

A. Reuben, Gad, and the half Tribe of *Manasseh.*

Q. *Did they sit down in peace, and suffer their Brethren to go to war?*

A. No, they shewed more brotherly love.

Q. *What was that?*

A. They left their wives, children, and cattel, in the possessions which were allotted them, and themselves armed went foremost, and would take no rest till their Brethren, the other Tribes, were likewise planted as well as they, *ch.* 7. 16.

Q. *When they had passed to Jordan, how did* Joshua *shew himself thankful to God for so great a Miracle?*

A. By setting up a memorial of his power.

Q. *What was that?*

A Twelve Stones, for the twelve Tribes of *Israel.*

Q. *For what purpose did he so?*

A. For two causes.

Q. *Which be they?*

A. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies; and secondly, that his servants might the more reverence him, *ch.* 43. 10.

Q. *Which was the first City they meant to Conquer?*

A. Jericho.

Q. *Did they rashly go and besiege it, as proudly presuming that howsoever, or whatsoever they did, God would be with them?*

A. No, like discreet Souldiers, they used three things.

Q. *Which be they?*

A. Deliberation, conſultation, and ſanctification.

Q. How deliberation?

A. They took time.

Q. How conſultation?

A. Two manner of ways, they ſate in counce amongſt themſelves, and ſubmitted their counſel to the direction of God.

Q. How ſanctification?

A. Two manner of ways, by prayer, and by faſting.

Q. When they had taken Counſel, what did they?

A. Sent Spies to know the ſtate of their enemies.

Q. What danger were they in?

A. Of Death.

Q. By whom?

A. By the King.

Q. Who ſaved their lives?

A. A Woman Harlot.

Q. How.

A. By hiding them in the top of her houſe, when the King made ſearch for them.

Q. What moved her to do ſo?

A. The fame which ſhe heard of the works of God.

Q. How did the Iſraelites *requite this kindneſs?*

A. They ſaved her, her Father, Mother, Children, and all they had.

Q. Did they ſhew this mercy of their own accord?

A. No, but by the inſtinct of Gods Spirit.

Q. What do we learn thereby?

A. That God wills not the death of ſinners, if they repent.

Q. How was the City won?

A. The walls fell down by the power of God, and then *Joſhua* entered, *ch.*6 20.

Q. How

Q. *How was the* Israelites *commanded to esteem of the City, and all that was in it?*

A. As a thing execrated and accursed, *ch.* 6. 17.

Q. *Was nothing reserved?*

A. Yes, Silver, Gold, and the Vessels of Brass and Iron.

Q. *What was to be done with them?*

A. They were to be consecrated to the Lords use, *ch.* 6.19.

Q. *How were they to be consecrated?*

A. By being molten, and the property of them altered.

Q. *What sin was here committed?*

A. Theft.

Q. *Who committed it?*

A. Achan.

Q. *How?*

A. He kept a *Babylonish* Garment, two hundred shekels of Silver, and a Wedge of Gold of fifty shekels weight, which he had in his Tent, to serve for his own private use, *ch.*7.11.

Q. *What was their fortune after the committing of this sin?*

A. Their good success was turned into bad; such is always the fruits of wickedness.

Q. *How did that appear?*

A. When three thousand *Israelites* were sent against *Ai*, the Inhabitants thereof put them to flight, and slew six and thirty of them, *ch.* 7. 5.

Q. *How were they cleared of this sin?*

A. By destroying *Achan*, his family, and all he had, *ch.*7.14.

Q. *How did the Gibeonites purchase a league of friendship with* Joshua.

A. By dissimulation.

Q. *In what manner?*

A. Coming unto him in ragged clothes, and old ſhooes, as though they had worn out their apparel by journeying from ſome far Countrey.

Q. *How did* Joſhua *reward their diſſimulation?*

A He ſuffered them to live, becauſe of his promiſe: but he condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, *ch.*9.11.

Q. *How many Kingdoms did* Joſhua *ſubdue?*

A. Thirty and one.

Q. *What mercies did he ſhew in all his Victories.*

A. None at all; he deſtroyed every ſoul, *ch.*10.14.

Q. *What moved him thereunto?*

A. The Commandment of God.

Q. *What is ſignified thereby?*

A. That wickedneſs muſt be quite rooted out, where God means to be ſerved.

Q. *Were the* Iſraelites *now in quiet poſſeſſion of* Canaan?

A. They were, *ch.*21 14.

Q. *What did they ſhew?*

A. The full performance of Gods promiſe.

Q. *What vertues do we learn from the* Iſraelites *after their Victories?*

A. Two.

Q. *Which be they?*

A. Thankſgiving and brotherly unity.

Q. *How were they thankful?*

A In proteſting to ſerve and obey God for his benefits beſtowed upon them, *ch.* 24.

Q. *How did they ſhew brotherly unity?*

A. In equal diviſion of their portions, without ſtrife or contention.

Q. *How did* Joſhua *dye?*

A. Like

A. Like a vertuous man.

Q. *How was that?*

A. Rehearſing the mercies of God, and exhorting the people to fear him, *ch.*24.

The End of Joſhua.

JUDGES.

Queſtion.

WHat *Governours had the people after* Joſhua?

A. Judges.

Q. *Why were they called* Judges?

A. Becauſe they did execute Gods Judgments upon their enemies.

Q. *Had they many Enemies after the death of* Joſhua?

A. Yes.

Q. *What was the cauſe?*

A. Their ſins.

Q. *What was their general ſin?*

A. Diſobedience.

Q. *How did that ſpread?*

A. Into three branches.

Q. *Which be they?*

A. Vain Pity, Idolatry, and Ingratitude.

Q. *How were they vainly pitiful?*

A. In making a League with the *Canaanites*, whom they ought to have caſt out, *ch.* 1.

Q. *How were they Idolaters?*

A. In worſhiping Idols, *ch.*1.12.

Q. *How ungrateful?*

A. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgat to glorifie the Giver.

Q. *What were the general punishments of their sins?*

A. As the Lord had said before, those people whom they saved, became goads to their sides, and thorns in their eyes.

Q. *What is the meaning of it?*

A. They continually vexed them with War.

Q. *Wherefore did God suffer that?*

A. To sift and prove them, as he always will do such as he loveth.

Q. *Did the Lord then still love them, considering how they had provoked him by their former wickedness?*

A. He did.

Q. *What doth that shew?*

A. The unspeakable mercy of God towards his Church.

Q. *What was the general vertue that purchased his mercy towards them?*

A. Repentance; they cried, and he heard their groaning, *ch.*2.18.

Q. *Wherein was his mercy expresst?*

A. In sending them Deliverers.

Q. *How many were they?*

A. Sixteen.

A. *Rehearse them.*

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abeloc, Sampson, Eli, and Samuel.

Q. *What were the particular sins of the* Israelites?

A. In *Abimelech* three.

Q. *Which be they?*

A. Ambition, Tyranny, and Despair.

Q. *How*

Q. *How was he ambitious?*

A. He uſurped the Kingdom after his Father *Gideons* death, *ch.* 9. 3.

Q. *How did* Jotham *his youngeſt Brother reprove him?*

A. By the example of Trees, wherein he ſhews that thoſe of leaſt deſert are always moſt aſpiring, *ch.* 9. 8.

Q. *How was* Abimelech *Tyrannous?*

A. In murthering ſeventy of his own Brothers for the ſecuring of his own eſtate, *ch.* 9. 5.

Q. *Wherein was he deſperate?*

A. In cauſing his Page to kill him in his extremity, *ch.* 9. 54.

Q. *What was the puniſhment God laid upon him before thus happened?*

A. That as he had lived a ſtrange life, ſo God gave him his deaths wound as ſtrangely.

Q. *What was that?*

A. A woman with a piece of Mill-ſtone almoſt knockt out his brains.

Q. *Where?*

A. At the Tower in *Thebez*, ch. 9. 53.

Q. *What ſin elſe reigned particularly in the people?*

A. In *Sampſon* luſt, in *Jephtha* temerity, or raſhneſs; in a *Levite*, love of vanity; in the men of *Benjamin*, the rape of a woman; in the *Ephramites*, envy.

Q. *Towards whom was* Sampſon *luſtful?*

A Towards *Delilah*, a wicked woman, *ch.* 16. 4.

Q. *How was he puniſhed?*

A. He loſt Gods excellent gifts, and became a ſlave to his enemies, *ch.* 16. 19, 21.

Q. *How was* Jephtha *guilty?*

A. In making a raſh Vow, and performing it.

Q. *How was he puniſhed?*

A. Through his own folly he became childleſs.

Q. *How was the Levite guilty?*

A. In forſaking the ſervice of God, to ſupply the wants of his body.

Q. *How was this?*

A. He was content to ſerve in the Temple of Idols for meat, drink, and apparel, *ch.* 17. 10, 11.

Q. *What was his puniſhment?*

A. He was taken priſoner by the men of *Dan*, *ch.* 18.17.

Q. *How was the tribe of* Benjamin *guilty?*

A. For the raviſhing of a Levites wife.

Q. *What was their puniſhment?*

A. All the other Tribes roſe up againſt them, razed their City, and ſlew all their men, but ſix hundred that fled into the wilderneſs, *ch.* 20. 46, 47.

Q. *How were the Ephramites envious?*

A. They repined at the great victory which *Jephtha* had obtained againſt the *Ammonites*.

Q. *How were they puniſhed?*

A. Jephtha ſlew of them forty and two thouſand, *ch.* 12.6.

Q. *What particular vices were there in the people of other Nations?*

A. In *Adoni-bezek* a Canaanite, inhumane cruelty, *ch.* 1.17. In the men of *Succoth* and *Pinuel*, churliſh behaviour towards Souldiers, *ch.* 1. 6, 8. Deriſion in the Philiſtims againſt *Sampſon*.

Q. *How was* Adoni-bezek *cruel?*

A. He did cut off the thumbs of the hands and feet of ſeventy Kings, and made them gather crumbs underneath his table.

Q. *What was his puniſhment?*

A. The meaſure which he had offered to others, was laid upon himſelf; the *Iſraelites* when they took him, uſed him in the ſame manner, *ch.* 1.7.

Q. *How*

Q. *How were the men of* Succoth *and* Penuel *churliſh to Souldiers?*

A. In denying them victuals in their extremity.

Q. *What Souldiers were they thus unfriendly to?*

A. To *Gideon*, and his Souldiers.

Q. *How did* Gideon *revenge himſelf upon them?*

A. He tore their Elders in pieces with thorns, overthrew the Tower of *Penuel*, and ſlew the men of the City, *ch.*8.16,17.

Q. *How did the Philiſtines deride* Sampſon?

A. They uſed him as a fool at their Feaſt, to make them laugh.

Q. *What did this their deriſion moreover include?*

A. Blaſphemy againſt God.

Q. *How was* Sampſon *revenged upon them?*

A. He pulled the Banquetting-houſe upon their heads, *ch.*16.30.

Q. *What do we learn in this Book as touching the perſon of God?*

A. Two things.

Q. *Which be they?*

A. Mercy and Omnipotency.

Q. *Wherein ſhewed he his Mercy?*

A. In pardoning their offences, though they did daily offend him.

Q. *Wherein his Omnipotency?*

A. In bringing great matters to paſs by weak means.

Q. *Which be they?*

A. Ehud being lame of his right hand, ſlew King *Eglon* with a Dagger of a Cubit long, *Shamgar* ſlew ſix hundred Philiſtims with an Ox-goad; *Jael*, a woman, killed *Siſera*, the chief Captain of King *Jabins* Hoaſt, with a hammer and nail; *Gideon* a poor Threſher overcame an Hoaſt of men with broken potſherds and Rams-horns; *Sampſon*

ſlew

slew four thousand men with the Jaw-bone of an Ass.

Q. *what were the Acts of* Eli *and* Samuel?

A. They are set down in the Books of *Samuel.*

The end of Judges.

RUTH.

Question.

OF *whence was* Ruth?

A. Of the land of *Moab.*

Q. *Of what birth was she?*

A. She was but basely born.

Q. *What virtues do we learn by her example?*

A. A Constant love of a Daughter-in-Law to her Husbands Mother.

Q. *Who was her Husband?*

A. *Chilion* the son of *Elemelech*, a man of *Judah.*

Q. *Wherein consisted the love of* Ruth *to her Mother-in-Law?*

A. In two things.

Q. *Which be they?*

A. In not forsaking her company; and relieving her with most painful labour, *ch.* 2. 18. and *ch.* 3. 17.

Q. *What was her Mother-in-Law called?*

A. *Naomi* the Wife of *Elemelech.*

Q. *How came it to pass that* Chilion, *the Son of* Elemelech,

Elemelech, *being an Hebrew, married with* Ruth *a Moabite?*

A. Elemelech his wife and ſons, by reaſon of a famine that was in *Judah*, went to dwell among the Moabites, and ſo grew the acquaintance, *ch.* 1. 1.

Q. *How many Husbands had* Ruth?

A. Two.

Q. *Which was the laſt?*

A. Boaz *an* Iſraelite.

A. What Doctrine learn we by the Marriage of theſe two, conſidering the one was an Iſraelite, *and the other a ſtranger to the children of God?*

A. That by the coming of Chriſt, who vouchſafed in the fleſh to proceed from her line, the Gentiles ſhould be likewiſe called to his ſalvation, as well as the *Jews.*

The end of Ruth.

I SAMUEL.

Queſtion.

HOw *many of the Judges remain unſpoken of?*

A. Two.

Q. *Which be they?*

A. Eli, and *Samuel.*

Q. *How many Sons had* Eli?

A. Two.

Q. *Which be they?*

A. Hophni, and *Phineas.*

Q. *What ſin do we learn to beware of, by the example of old* Eli?

A.

A. Too much lenity towards our Children.

Q. Wherein did Eli *ſhew too much lenity towards his Sons?*

A. In not giving them correction for their faults.

Q. What were his Sons faults?

A. Prophanation and Adultery.

Q. How did they prophane?

A. In ſerving their own appetites of the ſacrifices, before God was ſerved, *ch.*2.15.

Q. How were they adulterous?

A. In uſing the company of ſuch women, as after their travel came to the Temple to be purified. *ch.*2.22.

Q. Did not their Father Eli *rebuke them for their faults?*

A. Yes, as many negligent Parents do now-a-days, told them it was not well done, and bade them do no more ſo, and ſo let them paſs.

Q. How did God puniſh the Father?

A. Two manner of ways.

Q. Which be they?

A. Firſt he took his Office of Prieſthood from him.

Q. How?

A. By ſuffering the Ark to be taken away by the Philiſtims; and then, upon the news thereof *Eli* broke his neck, *ch.*4.18.

Q. How were his Sons puniſhed?

A. With ſudden death, both in one day, *ch.* 4.17.

Q. what did the Philiſtims with the Ark?

A. They brought it to *Aſhdod*, a chief City of theirs, and placed it in their Temple cloſe by their Idol *Dagon*.

Q. What agreement was between the Idol and it?

A. As between God and the Devil, light and dark-

darkneſs; ſo that in the end the Idol fell down, and was broken in pieces, *ch.* 5 4.

Q. *What do we learn by that?*

A. That when true holineſs comes in place, Superſtition cannot ſtand.

Q. *What ſin was it in the Philiſtims to take away the Ark of God?*

A. Sacriledge.

Q. *How were they plagued for it?*

A. With mortality and death of the people, and with a grievous ſickneſs, called the Emerods, *ch.* 5. 12.

Q. *What did they do with it then?*

A. They ſent it back to *Iſrael* with gifts of Gold and Silver.

Q. *What were the gifts?*

A. Five golden Mice, and five golden Emerods.

Q. *Who received it?*

A. The men of *Bethſhemeſh.*

Q. *What was their ſin in the receipt thereof?*

A. Curioſity.

Q. *How?*

A. They would needs open and look into the Ark (which was lawful for none to do but *Aaron* and his Sons) to ſee if the Philiſtims had ſtoln away any of the reliques.

Q. *How did God puniſh them for their preſumption?*

A. He ſmote of thoſe men fifty thouſand threeſcore and ten, *ch.* 6.19.

Q. *What do we learn by this?*

A. Not to pry into the ſecrets of God, further than we have commiſſion.

Q. *How did* Iſrael *recover the favour of God again?*

A By repentance.

Q. *By whoſe counſel?*

A. By

A. By *Samuels.*

Q. *Wherein did they ſhew repentance?*

A. In acknowledging their ſin, in faſting and lamenting, *ch.* 7.6.

Q. *What was their ſpeed afterward?*

A. Proſperous.

Q. *How?*

A. They ſlew the Philiſtims, recovered their loſt Cities, and eſtabliſhed peace, *ch.* 7.10,14.

Q. *What vertues do we note in* Samuel?

A. Diligence in his Calling towards men, and ſincerity of faith towards God.

Q. *How did he ſhew his diligence towards men?*

A. In governing juſtly.

Q. *How his ſincerity of faith towards God?*

A. In truly performing the duty of a Prieſt and Prophet.

Q. *What reaſon then had the people to miſlike the Government of Judges, and crave a King?*

A. Firſt, becauſe when *Samuel* waxed old, he reſigned his authority to his Sons, and they were Extortioners, and took bribes: and Secondly, by reaſon of the mutability of mans nature, that for the moſt part affects alteration and change.

Q. *Was God pleaſed with their deſires?*

A. No.

Q. *Why?*

A. Becauſe they thirſted for another kind of Government than he had appointed them, and ſeemed to prefer their own opinion before his wiſdom.

Q. *How did* Samuel *ſhew they had offended?*

A. By cauſing it to thunder and rain in Wheat-harveſt.

Q. *How?*

A. By his prayer and invocation, *ch.*12.13.

Q.

Q. *what did the people then?*

A. Repented.

Q. *Was God merciful?*

A. Yea, and promiſed to be a gracious God both to them and their King, upon condition they would ſerve him; ſo ready is God alway to pardon ſinners, if they will turn unto him, *ch.* 12.19,22.

Q. *What is to be noted in the Life of* Saul?

A. Two things.

Q. *Which be they?*

A. His vertues, and his vices.

Q. *What are his vertues?*

A. He fought the Battels of the Lord, and overthrow his enemies.

Q. *Why was the Kingdom taken from him?*

A. Becauſe of his vices.

Q. *How many were his particular vices?*

A. Eleven.

Q. *What was the firſt?*

A. His uſurping upon the Prieſts office, *ch.* 13. 9, 12.

Q. *What was the ſecond?*

A. He ſlew not *Agag* the King of the *Amalekites*, as God had commanded him, *ch.*15.3.

Q. *When* Samuel *reproved him for this fault, what was his third ſin he ran into?*

A. Obſtinacy.

Q. *How?*

A. He ſtood to it to the Prophets face, that he had not offended, *ch.* 15.20.

Q. *What was the fourth offence?*

A. Envy.

Q. *How.*

A. He grudged at the vertues and good ſucceſſes of *David*, ch.18.9.

Q. *What was his fifth offence?*

A. Ingratitude.

Q. *How*

Q. *How?*

A. He would have ſlain *David* the very time that he delivered him (by his Muſick) from the torment of the wicked ſpirit, *ch.*18.11.

Q. *What was his ſixth offence?*

A. Inconſtancy in his word.

Q. *How?*

A. He promiſed *David* his Daughter *Merab* in Marriage, and after gave her away to another, *ch.* 18 17.

Q. *What was his ſeventh offence?*

A. Treachery of mind.

Q. *How?*

A. He would have betrayed *David* to the Philiſtims, *ch.*18 22, *&c.*

Q. *What was the eighth offence?*

A. Murther.

Q. *How?*

A. He would have killed *David* in his bed, *ch.* 19 15.

Q. *Who preſerved him?*

A. Michal, his Wife, and the daughter of *Saul*, ch.19 12.

Q. *After what manner did ſhe preſerve him?*

A. In letting him down through a window, when the houſe was ſearched.

Q. *What do we learn by that?*

A The duty of a faithful Wife towards a vertuous Husband, rather than to a wicked Father.

Q. *What was his ninth offence?*

A. He would have killed his own Son *Jonathan* for excuſing *David*, ch.20.33.

Q. *What was his tenth offence?*

A. He ſlew the Lords Prieſts, *ch* 22.18.

Q. *What was his eleventh offence?*

A. He conſulted with Witches, *ch.*28.8.

Q. *How did God puniſh him for theſe offences?*

A.

A. Five manner of ways.

Q. *Which be they?*

A. Firſt, he took his Kingdom from him, and gave it to *David*, ch. 15 28. Secondly, he deprived him of his holy Spirit, and poſſeſſed him with a fiend, *ch.* 16. 14. Thirdly, he gave his enemies victory over him, *ch.* 30. Fourthly, his own Sons were ſlain. Fifthly, he deſpaired and ſlew himſelf, *ch.* 31.

Q. *what was the reaſon that he perſecuted* David *as he did?*

A. His jealouſie over him, for that he knew he ſhould ſucceed him in his Kingdom.

Q. *What did he ſhew in that?*

A. Contempt againſt the Ordinance of God.

Q. *Was* David *then choſen before the death of* Saul?

A. Long before.

Q. *In his Election, what do you obſerve?*

A. That God in chooſing his Miniſters, hath not ſo much reſpect to the outward gifts of the body, as to the inward graces of the mind.

Q. *How did that appear?*

A. In chooſing *David* the youngeſt and weakeſt of his Brothers, and refuſing the reſt of more likely aſpect and countenance, *ch.* 10.

Q. *After* David *was choſen King, what were his Acts?*

A. He ſlew a Lyon, a Bear, and vanquiſhed great *Goliah.*

Q. *what do we underſtand by his proſpering in ſtrength and power?*

A. That to a vertuous mind God will alſo give vigour of body.

Q. *What did he figure by his victory over* Goliah?

A. The victory of Chriſt over the Devil.

Q. *What*

Q. *What vertues do we learn from* David *in the first Book of* Samuel?

A. Three.

Q. *Which be they?*

A. Patience, Clemency, and Loyalty.

Q. *Wherein did he shew his Patience?*

A. In quiet bearing persecution.

Q. *How manifold was his persecution?*

A. Twofold, first by *Saul*, and then by the *Amalekites*.

Q. *How many ways did* Saul *persecute him?*

A. Three manner of ways.

Q. *Which be they?*

A. First, by bringing him in danger of death; Secondly, of famine; Thirdly, by driving him into exile.

Q. *How many times was he in danger of death?*

A. Six times.

Q. *Which be they?*

A. First in the presence of *Saul*, when *Saul* threw his Spear at him; Secondly, in being sent by *Saul* to fetch a hundred fore-skins of the Philistims, Thirdly, in his Chamber, when his Wife *Michal* delivered him; Fourthly, in *Gath*, when he escaped from *Achish*, by counterfeiting madness; Fifthly, when he was in the same Cave with *Saul*; Sixthly, when the men of *Ziglag* would have stoned him.

Q. *How many times was he in danger of famine?*

A. Twice: First, when he did eat the Shew-bread, *ch.* 21.6. Secondly, when he sent to *Nabal* for provision, *ch.* 35.23.

Q. *When lived he an exile?*

A. First in the Wilderness, and then among the Philistims.

Q. *Wherein did he shew his clemency?*

A. In

A. In pardoning *Nabals* churliſh anſwer, when he had vowed his ruin, *ch.*15.33.

Q. *At whoſe entreaty did he pardon him?*

A. At *Abigails*, *Nabals* Wife.

Q. *What do we learn by that?*

A. That many times the follies of men are excuſed by the wiſdom of their Wives.

Q. *How was he perſecuted by the* Amalekites?

A. They took his Wives, *Abinoam* and *Abigail* Priſoners.

Q. *Who reſcued them?*

A. David?

Q. *Where ſhewed he his loyalty?*

A. Not only in refraining to lay violent hands upon *Saul* his Anointed Soveraign, though twice he were in his power, and might have ſlain him, but alſo in praying for his welfare.

Q. *How often was* Saul *in his power?*

A. Twice.

Q. *Where?*

A. Once in the Cave of the Rock of *Engedi*, and another time in the wilderneſs of *Zeph*, near the Mountain of *Hacailah*, ch. 24. 4. and 26. 8.

Q. *What do we learn by this?*

A. That no Subject ought to lay violent hands upon his Prince, be he never ſo wicked.

The end of the I. *Book of Samuel.*

II. SAMUEL.

Queſtion.

WHo *was the firſt Offendor* David *puniſhed after he came to the Crown?*

A. A Pick-thank, and a Counterfeit.

Q. *What was he?*

A. An Amalekite.

Q. *How did he counterfeit?*

A. He told *David* he had ſlain *Saul*, *ch.* 1. 10.

Q. *How did he inſinuate and pick a thank with* David?

A. He brought him the Crown that *Saul* wore upon his head, and the Bracelet that he had upon his arm, *ch.* 1 10.

Q. *How did the King accept this news?*

A. He rent his clothes, wept, and faſted till night.

Q. *What do we learn by that?*

A. The tender compaſſion of *David*, and ſo conſequently, that ought to be in Chriſtians for the hard misfortune even of our enemies, *ch.* 1. 17.

Q. *How did he reward the counterfeit?*

A. As I wiſh all counterfeit pick-thanks may be; inſtead of a rich reward which he hoped for, he frowned upon him, askt him how he durſt ſhed the blood of the Lords Anointed, and commanded one of his Followers to kill him, *ch.* 1. 15.

Q. *How was the ſtate of the Kingdom when* David *entred upon it?*

A. Like a tempeſtuous Sea.

Q.

Q. *What was the reaſon?*

A. A civil diſſention.

Q. *Who raiſed it?*

A. *Iſhboſheth* the Son of *Saul*, whom *Abner* made King of *Iſrael*.

Q. *Did they make war upon* David?

A. They did.

Q. *How was that war ended?*

A. God gave *David* the Victory.

Q. *By what means?*

A. Firſt, by force of arms, *ch.*2.17. Secondly, by reaſon of a private quarrel between *Iſhboſheth* and *Abner*, his chief Captain, *ch.*3.8.

Q. *Whether went* Abner?

A. He fled to *David*.

Q. *What was his welcom thither?*

A. *Joab*, *David's* chief Captain, ſlew him treacherouſly, becauſe *Abner* before had ſlain *Aſahel*, *Joabs* brother, *ch.*3.27.

Q. *Was* David *privy to this act?*

A. No, but greatly lamented it, and prayed to God to reward *Joab* according to his deſert, *ch.* 3. 27

Q. *What became of* Iſhboſheth?

A. After *Abner* left him, two of his own ſervants (*Baanath* and *Rechab*) traiterouſly ſlew him, and brought his Head to *David*, ch.4.8.

Q. *How did* David *reward them?*

A. As Villains ſhould be, cauſed them to be ſlain, had their hands and feet cut off, and after hanged them up for an example over the pool in Hebron, *ch.*4.12.

Q. *What do we learn by theſe circumſtances?*

A. The good hope of *Davids* vertuous Government.

Q. *What was the next argument of his vertuous government?*

A.

A. He did that which every good Prince ought to do.

Q. *What was that?*

A. Studied to advance Religion.

Q. *How?*

A In bringing the Ark of God into the City, dancing before it, to shew his zeal and gladness; and purposing to build a Temple to the Lord, where his Name might be called upon. *ch.*6.16.

Q. *How did God accept of his zeal and good intent?*

A. So well, as he gave him dominion over many Nations, and promised to establish the Kingdom to his posterity for ever, *ch.* 17. 12. and *ch.*8.

Q. *what did* Michal *when she saw* David *her Husband dance before the Ark?*

A. As the wicked of our time, laughed his godly zeal to scorn, *ch.*6.16.

Q. *After this, how many times did* David *fall from God?*

A. Thrice.

Q. *In what manner?*

A. First, through lust; secondly, through murther; last of all, through presumption.

Q. *How did he offend through lust?*

A. He knew the wife of *Uriah*, ch.11.4.

Q. *How through Murther?*

A. He caused her Husband to be slain, *ch.* 11. 5.

Q. *How through presumption?*

A. He numbred his people, and depended upon victory by the multitude of men, and not the power of God, *ch.*24.1.

Q. *How did God plague him for his first two sins?*

A. He kindled dissention against him, both within his house, and without.

Q. *How*

Q. *How within his houſe?*

A. Two manner of ways.

Q. *Which be they?*

A. Firſt, by the means of a deadly hate that ſprang up between his Sons.

Q. *Which Sons?*

A. Abſolom and *Amnon.*

Q. *How?*

A. Amnon defloured *Thamar, Abſoloms* Siſter; for which *Abſolom* ſlew *Amnon, ch.* 13. 29.

Q. *What was the ſecond cauſe of diſſention?*

A. Abſolom conſpired againſt his Fathers Crown and dignity, *ch.* 15. 12.

Q. *How did he practice to aſpire?*

A. By ſtealing the hearts of the people from his Father by courteous and flattering ſpeeches.

Q. *Who was his chief Counſellour?*

A. Ahitophel.

Q. *What became of* Ahitophel?

A. He hanged himſelf, *ch.*17.2.

Q. *What became of* Abſolom?

A. He likewiſe had an untimely death.

Q. *In what manner?*

A. As he fled before his Fathers Army, riding under an Oak, he was hanged by the hair of the head, and afterwards thruſt through the body with a Dart by *Joab*, ch.18.9,14.

Q. *What may we learn by theſe mens overthrow?*

A. That Treaſon will always have a ſhameful end.

Q. *How was diſſention ſtirred up againſt* David *without his own houſe?*

A. Two manner of ways.

Q. *Which be they?*

A. Firſt, by the reproach of a baſe ſubject of his, vomited out againſt him; and then by the foreign malice of the Philiſtims, *ch.*21.

Q. *What was the Subject called that reviled him?*

A. *Shimei*, of the houſe of *Saul*.

Q. *How did he revile him?*

A. He called him a Murtherer, and caſt ſtones and dirt in his face, *ch.*16.7,13.

Q. *Did* David *endure it?*

A. Yes, (as he did all his former troubles) with patience, commanding his men of War not to touch *Shimei*; for, ſaid he, my ſon, which came out of mine own bowels, ſought my life; then how much more may this *Benjamite* do it? Suffer him to curſe, for the Lord hath bidden him, *ch.*16.21.

Q. *What vertue did ſhine in* David *beſides his patience?*

A. Gratitude and Continency.

Q. *Wherein did he ſhew himſelf grateful?*

A. In giving all the Lands of *Saul* to *Mephiboſheth*, his friend *Jonathan*'s Son, *ch.* 9.9.

Q. *Wherein was he content?*

A. In refuſing (being very faint through thirſt) to drink of the water which men had hazarded their lives to fetch him, *ch.*23.17.

Q. *How was* David *plagued for his preſumption?*

A. God offered him the choice of three plagues.

Q. *Which be they?*

A. Either to have ſeven years famine, or to fly three moneths before his enemies, or to have three days peſtilence in the Land, *ch.*14.13.

Q. *Which did* David *chooſe?*

A. Three days peſtilence.

Q. *What was his reaſon?*

A. Becauſe he had rather fall into the hands of God than man; for God will be merciful when men are pitileſs.

Q. *How many of his people died of the Peſtilence?*

A. Three-

A. Threescore and ten thousand, *ch.* 24. 25.

Q. *In all the troubles of* David, *did God send no friend to comfort him?*

A. Yes, God is a God of mercy, and as he doth promise, even so he will perform; at all times of his distress, he raised him some friends or other.

Q. *which be they?*

A. Before *Saul* died, *Jonathan*, *Michal*, *Abimelech* the Priest, four hundred men that came to his aid in the Wilderness, *Abigail* rich *Nabals* Wife, that brought him provision, and *Achish* King of *Gath*, that gave him a City called *Ziglag*, to dwell in.

Q. *After* Sauls *death, in the time of his persecution, who were his friends?*

A. Beside many other of his Subjects that stuck unto him, *Hushai* shewed himself a special friend in overthrowing the counsel of *Achitophel*, whereby the rebellion of his Son *Absolom* was cut off, *ch.* 16. And old *Barzillai* that succoured him when he fled from his Son, *ch.* 19. 32.

Q. *Notwithstanding the manifold troubles* David *had, did he at last find rest?*

A. Yes, and died in peace.

Q. *what doth his troublesome life, and quiet death figure unto us?*

A. The race of the chief King of Heaven and Earth, Christ Jesus who according to the flesh was persecuted on every side (as *David* was) with outward and inward enemies, as well in his own person as in his members, but at last overcame all, and gave his Church perpetual victory, his name be praised.

The end of the II. *Book of Samuel.*

KINGS, and CHRONICLES.

Question.

WHo *succeeded* David?

A. His Son *Solomon.*

Q. *What was the first thing he asked of God?*

A. Wisdom, and God gave it him, *ch.*3.11.

Q. *What did he shew therein?*

A. That Wisdom beautifieth a Prince or a Ruler, more than either wealth or honour.

Q. *What was the first sin he punished?*

A. Rebellion in *Adonijah*, ch 2.25.

Q. *What was the second?*

A. Murther.

Q. *In whom?*

A. In *Joab*, for the death of *Abner* and *Amasa*, although he fled to the Altar for refuge.

Q. *What doth that signifie?*

A. That no man ought to shelter an *Homicide*, ch. 2.34.

Q. *What was* Solomons *estate?*

A. Peaceful, and full of pomp.

Q. *How came it to pass?*

A. By the gift of God.

Q. *Wherefore?*

A. Because he asked Wisdom first, and above all things (when God put him to his choice) there-

therefore he had not only wisdom given, but all things else.

Q. *How did he shew himself thankful?*

A. In imploying his wealth and wisdom to the glory of God.

Q. *How was that?*

A. He judged justly, and built a most sumptuous Temple to the name of the Lord.

Q. *Wherein consisted the Magnificence of* Solomon?

A. In these things: He ruled all the Kingdoms from the River of *Euphrates*, unto the land of the *Philistims*, and the borders of *Egypt*, ch. 4. 21. His victuals for one day were thirty measures of fine flour, and threescore measures of meal, *ch.* 4. 22. Ten fat Oxen, and twenty Oxen of the pasture: an hundred sheep besides harts, bucks, bugles, and fat fowl, *ch.* 4. 13. He had fourty thousands stalls of horses for his Chariots, and twelve thousand horsemen, *ch.* 4. 26. Gold and Silver was as plentiful as stones, *ch.* 13. 27. He had seven hundred Wives, and three hundred Concubines, *ch.* 11. 13. Besides all this, he had wisdom more than any man living.

Q. *Yet in the end, notwithstanding he had his hearts desire in these and all things else, what was his opinion of this worlds felicity.*

A. That all is vanity and vexation of spirit.

Q. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Q. *In what manner?*

A. By Adultery, and Idolatry, *ch.*11.5.

Q. *What do we learn by that?*

A. That how absolute soever we are for honour, wisdom, or riches; yet we may fall as *Solomon* did.

Q. *How was* Solomon *punished for his sin?*

A. God raised up enemies against him, and after his death divided the Kingdom, leaving the least part to his Son.

Q. *Why did not God quite extinguish his race, considering his sin?*

A. Because of the promise which he made to his servant *David*, 1 Kings 11.34.

Q. *Who succeeded* Solomon?

A. His Son *Rehoboam.*

Q. *How many Tribes had he under his Dominion.*

A. Two, *Judah* and *Benjamen.*

Q. *Who ruled over* Israel?

A. Jeroboam a Servant to King *Solomon.*

Q. *How many Tribes were under him?*

A. Ten, *ch.*11.31.

Q. *What vices do we learn to shun by the lives of the Kings of* Israel *and* Judah?

A. Not to corrupt Religion to serve our own turns.

Q. *By whose example?*

A. By the example of *Jeroboam* King of *Israel*, *ch.* 12.28.

Q. *What else?*

A. Not to lay violent hands upon Gods Ministers.

Q. *By the example of whom?*

A. Of *Jeroboam*, ch.13.4.

Q. *How did God punish him?*

A. As he thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not pluck it back again, *ch.* 13.4.

Q. *What else?*

A. Not to conspire against the King.

Q. *By the example of whom?*

A. Of *Zimri*, that slew *Elah* King of *Israel*, being drunk in *Tirzah*, and afterward sate upon the Throne, 1 *Kings* 16.10.

Q. *What*

Q. *what was the end of* Zimri?

A. He reigned but seven days, and being besieged in *Tirzah*, and finding no way to escape, burnt the Kings Palace and himself in it, *ch.* 16. 18.

Q. *what else?*

A. Not wrongfully to desire our Neighbours goods.

Q. *By the example of whom?*

A. *Ahab* King of *Israel.*

Q. *what else?*

A. Not to shed our Neighbours blood, to be made owner of his goods.

Q. *By the example of whom?*

A. Of *Ahab* and *Jezabel*, who by the practice of false witness, put *Naboth* to death, and took his Vineyard, *ch.*21.13.

Q. *How were they punished?*

A. *Ahab* was slain at *Ramoth-Gilead*, and *Jezabel* was thrown out of her Chamber-window, and dashed in pieces, *ch.* 22. 34. and 2 *Kings* 9 33.

Q. *what else?*

A. Not to hate the Preachers of God, because they grate upon our galled Consciences.

Q. *By the example of whom?*

A. Of *Ahab*, ch. 22.8.

Q. *what else?*

A. Not to be covetous.

Q. *By the example of whom?*

A. Of *Gehazi*, that took money, garments, sheep, oxen, and other things where he should not.

Q. *what was his punishment?*

A. He was plagued with the Leprosie, 2 *Kings* 5. 27.

Q. *what else?*

A. Not to take counſel of ſpirits in time of ſickneſs, or any other extremity.

Q. By the example of whom?

A. Of *Ahaziah*, who having taken a fall through the Latice of a window, ſent his ſervants to *Baalzebub*, to know if he ſhould recover or no, 2 *Kings* 1. 2.

Q. How did God puniſh him for that ſin?

A. He ſuffered him to pine upon his bed for want of help, 2 *Kings* 1,4.

Q. What elſe?

A. Not to blaſpheme the name of God.

Q. By the example of whom?

A. Of *Senacherib* the Aſſyrian.

Q. How was he puniſhed?

A. God ſlew of his Souldiers an hundred fourſcore and five thouſand men; and when he returned into his Country, his own Sons murthered him in the Temple of Idol-Gods, 2 *Kings* 19.35,37.

Q. What elſe?

A. Not to deride Gods Miniſters.

Q. By the example of whom?

A. Of the Children of *Bethel*, that called *Eliſha* bald pate, 2 *Kings* 2. 24.

Q. How were they puniſhed?

A. Two Bears came out of the Foreſt, and tore them in pieces.

Q. What elſe?

A. Not to be vain-glorious.

Q. By the example of whom?

A. Of *Hezekiah*, that in pride ſhewed all his wealth to the Ambaſſadors of *Babel*.

Q. How was he puniſhed?

A. God gave all that wealth afterward into the hands of the King of *Babel* for a prey, 2 *Kings* 20.17,18.

Q. What elſe?

A. Not

A. Not to mock or jeſt at the preaching of the Word of God.

Q. *By the example of whom?*

A. Of *Zedekiah* and his Subjects, that mocked and deſpiſed the Prophets that were ſent to forewarn them of their deſtruction, 2 *Chron.* 36. 16.

Q. *What was their puniſhment?*

A. Zedekiah himſelf for deſpiſing the light of the Soul, loſt the ſight of his Body, his Eyes were pulled out: his ſons were ſlain before him, and he and the people carried into captivity to *Babylon.*

Q. *What vertues do we learn by the lives of the Kings of* Iſrael *and* Judah?

A. To have a ſure confidence in the providence of God.

Q. *By the example of whom?*

A. Of *Elijah* the Prophet, to whom in time of famine God ſent meat by the Ravens, 1 *Kings* 19. 6.

Q. *What elſe?*

A. To be charitable to the diſtreſſed.

Q. *By the example of whom?*

A. Of the widow of *Sarepta*, whoſe oyl and meal, the more ſhe ſpent, the more ſhe had, for her kindneſs ſhewed to *Elijah*, 1 *Kings* 17.16.

Q. *What elſe?*

A. To be zealous in Prayer.

Q. *By the example of whom?*

A. Of *Elijah*, who in time of great drought called faithfully upon the Lord, and he poured down rain upon the earth, 1 *Kings* 18.45.

Q. *How many be the degrees by which Prayer aſcends into Heaven?*

A. Six.

Q. *Which be they?*

A. Firſt, humility, in ſhewing reverence with the members of the body, as kneeling, *&c.* Secondly, devotion, in having our minds on nothing elſe when we pray. Thirdly, faith in believing to obtain that we pray for. Fourthly, integrity of heart, not to ask any thing but that is juſt. Fifthly, in converſation of life, that our manners anſwer our devotion. Sixthly, perſeverance, that is, never to faint, or be wearied of ſo good an exerciſe.

Q. *What learn we hence?*

A. Not to doubt of our reſurrection.

Q. *By the example of whom?*

A. Of *Elijah*, that was taken body and ſoul up into Heaven, 2 *Kings* 2.11.

Q. *What elſe?*

A. To be faithful.

Q. *Why?*

A. Becauſe where Faith is, nothing ſeems impoſſible.

Q. *By the example of whom?*

A. Of *Elijah*, that raiſed the dead to life, cured *Naaman* the Leper, and made Iron to Swim upon the waters, 2 *Kings* 4. 35. and *ch.* 6. 6.

Q. *VVhat elſe?*

A. Not to diſtruſt the Omnipotency of God.

Q. *By the example of whom?*

A. Of the deſtruction that fell upon the *Aramites* that lay before *Samaria*, without any ſtroke of mans hand, 2 *Kings* 7.6,7.

Q. *VVhat elſe?*

A. To aſſure our ſelves of Gods help, howſoever we are forſaken of men.

Q. *VVhy?*

A. Becauſe millions of Angels incamp about the faithful, 2 *Kings* 6.17.

Q. *VVhat*

Q. *What else?*

A. To advance true Religion.

Q. *By the example of whom?*

A. Of *Josiah* King of *Judah*, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 *Kings* 23. 2.

Q. *What else?*

A. Not to spare our own parents in case of Religion.

Q. *By the example of whom?*

A. Of *Asa* King of *Judah*, that deposed his own Mother for Idolatry, 2 *Chron.* 15.16.

Q. *What else?*

A. To provide living for the Ministers of God.

Q. *By the example of whom?*

A. Of *Hezekiah* King of *Judah*, that commanded the Tithes of Corn, Wine, Oyl, and Honey, to be brought to the Priests, 2 *Chron.* 32. 4, 5.

Q. *What else?*

A. Not to doubt of forgiveness, if we repent.

Q. *By the example of whom?*

A. Of *Manasseh* King of *Judah*, whom upon his hearty repentence, God delivered out of Captivity, 2 *Chron.* 33.13.

The End of Kings *and* Chronicles.

EZRA.

Queſtion.

WHo wrote this Book?

A. Ezra.

Q. *Of what Nation was he?*

A. A *Jew*, of the family of *Aaron.*

Q. *How many things do we generally learn out of this Book?*

A. Four.

Q. *What is the firſt?*

A. The truth of Gods mercy.

Q. *How?*

A. In that, according to his promiſe, after ſeventy years were expired, he delivered his people out of Captivity.

Q. *By the favour of whom?*

A. Of *Syrus*, King of *Perſia*, ch. 1.

Q. *Who brought them home?*

A. *Zerubbabel* and *Ezra*, *ch.* 1. and *ch.* 7.

Q. *What is the ſecond thing we learn out of this Book?*

A. The thankfulneſs which ought to be in us for Gods benefits, as was in the *Iſraelites* after their return, *ch.* 7. 27.

Q. *What is the third?*

A. The care that we ought to have to eſtabliſh true Religion, by the example of the *Iſraelites*, that never ceaſed till they had built the Temple of the Lord, and publiſhed his Laws, *ch.* 6. 15, 16.

Q. *What is the fourth?*

A. When

A. When we are once planted in peace, and have the uſe of true Religion, to labour, as the *Iſraelites* did, for the preſervation of human ſociety, by ſeeing good Laws executed, *ch.* 10.

The end of Ezra.

NEHEMIAH.

Queſtion.

WHat *was* Nehemiah?

A. A *Jew*, and in great favour with *Darius*.

Q. *What was his diſpoſition?*

A. He feared God, and deſired the good of his Countrey.

Q. *How did that appear?*

A. Firſt, by his daily prayer; next by the Lamentation he made for the miſery of his Countreymen, *ch.* 14. and laſtly, by obtaining means to help them.

Q. *He did not then (as many will in theſe our days) ſay, God help, only, and ſo forget the miſery of their brethren, but he laboured to give them ſuccour?*

A. He did.

Q. *In what manner?*

A. He procured a licenſe of the King to get proviſion for the repairing of *Jeruſalem*; ch. 2. 8.

Q. *Who*

Q. *Who hindred him in his work?*

A. *Sanballat* the *Horonite*, and *Tobijah* the *Ammonite*.

Q. *For what cauſe?*

A. Upon malice.

Q. *What do we learn thereby?*

A. That the Devil and his inſtruments ſtill lie in wait to hinder vertuous exerciſes.

Q. *How did they hinder the* Jews?

A. By raiſing war upon them.

Q. *Did the* Jews *then leave off their Enterprize?*

A. No, they laboured with one hand, and held the ſword in the other, *ch.* 4. 17.

Q. *What doth their diligence teach us?*

A. In repairing the new *Jeruſalem* of our ſouls, as they did the old *Jeruſalem* of their earthly habitation; to practiſe the deeds of charity with one hand, and in the other to hold the ſhield of Faith, to keep off the aſſaults of the Devil, and his inſtruments.

Q. *VVhat did* Nehemiah *repair in* Jeruſalem?

A. The walls of the broken buildings.

Q. *VVhat elſe?*

A. Decayed Religion, and coruption of manners, *cap.* 13.

The end of Nehemiah.

ESTHER.

Question.

WHat *was* Eſther?

A. A poor Maid.

Q. *How was ſhe advanced?*

A. To be the Wife of a King.

Q. *By what means?*

A. By the providence of God, and her own vertue.

Q. *To what end?*

A. To protect the *Jews* her Countrey-men.

Q. *What Vices do we learn to ſhun, by the Contents of this Book?*

A. Not to feaſt in oſtentation of our Riches.

Q. *By the example of whom?*

A. Of *Ahaſhueroſh* King of *Perſia* and *Media*, that made a Feaſt for an hundred and fourſcore days, *ch.* 1.4.

Q. *What elſe?*

A. The diſobedience of Wives to their Huſbands.

Q. *By the example of whom?*

A. Of *Vaſhti*, *Ahaſhueroſh* his Queen, that refuſed to come to him when he ſent for her.

Q. *What was her puniſhment?*

A. She was baniſhed out of the Kings company for ever.

Q. *What do we learn elſe?*

A. Not to buy ſin with the price of money.

Q. *By the example of whom?*

A. Of

A. Of *Haman*, who would give the King ten thouſand Talents of Silver to have the *Jews* deſtroyed, *ch.* 3.5.

Q. *What elſe?*

A. Not to harbour pride and contempt in our hearts.

Q. *By the example of whom?*

A. Of proud *Haman*, that wiſhed the death of every one that did not ſalute him?

Q. *What was his puniſhment?*

A. He was hanged himſelf upon the Gallows that he had made for another man, *ch.* 7. 10.

Q. *What vertues do we learn out of this Book?*

A. To obſerve temperance in our feaſting.

Q. *By the example of whom?*

A. Of King *Ahaſhueroſh*, that commanded (during his feaſt) no man ſhould be compelled to drink more than what he pleaſed, *ch.* 1.8.

Q. *May not Chriſtians be aſhamed of this?*

A. Yes.

Q. *Shew me the reaſon?*

A. Becauſe he that was a Heathen, thought it a ſin to carouſe; but we that know God, make no conſcience to be drunk.

Q. *What vertues do we learn elſe?*

A. The love of a Woman unto her Countreymen.

Q. *By the example of whom?*

A. Of *Eſther*, that made void a Decree purchaſed by *Haman*, for the deſtruction of all the *Jews* in *Perſia*, ch.8.11.

The End of Eſther.

JOB.

Queſtion.

WHat learn we in general out of this Book of Job?

A. Five things.

Q. *Which be they?*

A. Firſt, uprightneſs of life, in theſe words; And *Job* was an upright and juſt man, *ch.* 1.1. Secondly, patience in affliction; Shall we receive good at the hand of the Lord, and not evil? *ch.* 2.10. Thirdly, mutability of the world, in theſe words, Such things as my ſoul abhorred to touch (as ſorrows) are my meat, *ch.*6.7. Fourthly the envy of the Devil, in theſe words, Touch that he hath, and ſee if he will not blaſpheme thee to thy face, *ch.*1.11. Fifthly, the mercy of God, in theſe words, He maketh the wound, and bindeth it up, *ch.*5.18.

Q. *Wherein conſiſted his uprightneſs?*

A. In three things.

Q. *Which be they?*

A. In holineſs towards God, in uprightneſs towards the world, and in ſobriety towards himſelf.

Q. *In holineſs how?*

A. He did offer burnt-offerings for himſelf, and for his Children, *ch.*1.5.

Q. *In righteouſneſs how?*

A. He was the eyes to the blind, *ch.* 29.15. The feet to the lame, *ch.*29.15, He fed the hungry, *ch.* 31.17. He cloathed the naked, *ch.* 32.19. He

ſtood

ſtood with the widow and fatherleſs, *ch.*31.16,21. He harboured the ſtranger, *ch.* 31.32. He judged juſtly, *ch* 29.14.

Q. *In ſobriety how?*

A. His heart was not infected with luſt, *ch.* 21. 7. Nor did his feet walk in deceit, *ch.* 31.5. Nor made he his gold his hope, *ch.*31.24. Nor did his mouth kiſs his hand, (that is) he was not vainglorious, *ch.*31.27.

Q. *Wherein conſiſted his patience?*

A. In bearing with the mutability and change of his eſtate.

Q. *Wherein conſiſted the change of his eſtate?*

A. In five things.

Q. *Which be they?*

A. Firſt, he loſt his Children and his Wealth, *ch.*1. Secondly, his Body became leprous, *ch.*2.7. Thirdly, his friends upbraided him, *ch.* 4. 5. Fourthly, his Wife forſook him, *ch.*19.17. Fifthly, his own Servants deſpiſed him, *ch.*19.15.

Q. *Wherein conſiſted the envy of the Devil?*

A. In tempting him many ways before he would be ſatisfied of his conſtancy.

Q. *Wherein conſiſted the Mercy of God?*

A. In this, that as he did ſmite, ſo he did heal; as he did puniſh, ſo he did preſerve; as he did take away, ſo he did reſtore.

Q. *How was* Job *reſtored?*

A. Double the wealth he had before, *ch.*42.10.

Q. *What do we learn by that?*

A. That Gods mercy is greater than his judgment.

Q. *What have we when we come into this world?*

A. Nothing.

Q. *What ſhall we have when we depart?*

A. As much. *ch.*1.21.

Q. *What ſhall he reap that ſoweth iniquity.*

A. The ſame, *ch.* 4.8.

Q. *Can*

Q. *Can any man ſay to himſelf, I am righteous?*

A. No, not the Angels in Heaven, *ch.* 4.18.

Q. *What is man born to by nature?*

A. To travel, as naturally as it is for the ſparks to fly upwards, *ch.*5.17.

Q. *To what may we compare feigned friends?*

A. To a River that in Summer is dry, in Winter frozen, *ch.*6.15.

Q. *To how many things may we liken the vaniſhing frailty of mans age?*

Q. To ſix things.

Q. *Which be they?*

A. Firſt, to the vaniſhing of a cloud, *ch.* 7.9. Secondly, to the ſwiftneſs of a Weavers ſhuttel, *ch.*7.6. Thirdly, to a ſhadow, *ch.*8.9. Fourthly, to the haſty ſpeed of a poſt, *ch.*9.25. Fifthly, to the ſailing of a ſhip, and the flight of an Eagle, *ch.* 9.26. Sixthly, to a flower that ſhoots forth in the morning, and is withered by the night, *ch.*14.2.

Q. *What ſhall devour the Houſe of Bribes?*

A. Fire.

Q. *May a man boaſt of the greatneſs of his birth?*

A. No.

Q. *Why?*

A. Becauſe corruption is our mother, and the worms our ſiſters and brothers, *ch.*17.14.

Q. *Though we dye, what hope doth* Job *give us?*

A. That we ſhall riſe again, and ſee God in our fleſh, *ch.*1.9,26.

Q. *Of what continuance is the joy of the wicked?*

A. For a moment, *ch.*10.5.

Q. *What may we think when we ſee the wicked flouriſh?*

A. That they are kept for the day of deſtruction, *ch.*21.30.

Q. *How*

Q. *How comes wiſdom unto men?*
A. Neither by age, nor authority, *ch.*33.9.
Q. *How then?*
A. By the gift of God.
Q. *What is God?*
A. Incomprehenſible for power, juſtice, and providence, *ch.*38. and *ch.*39.

The end of Job.

PSALMS.

Queſtion.

WHat *is the general doctrine of the* Pſalms?
A. Prayer, and Thankſgiving; Prayer, that God would continue his favour towards us; Thankſgiving, for his benefits received.
Q. *What man is bleſſed?*
A. He that contemneth not Gods word, but meditateth upon his Law.
Q. *What is he like?*
A. A Tree planted by the waters ſide.
Q. *What man is curſed?*
A. He that ſitteth in the ſeat with the ſcorners of Gods Word.
Q. *What is he like?*
A. Chaff ſcattered before the wind.
Q. *Who conſpire againſt God and his Anointed?*
A. The Heathen, and wicked doers.
Q. *What is the end of their conſpiracy?*
A. Deriſion before God, Pſ.2.4.
Q. *In time of trouble, in whom muſt we truſt?*
A. In

A. In the Lord.

Q. *Why?*

A. Becauſe he will deliver us, *Pſ.*3.3.

Q. *Who turns the glory of God into ſhame?*

A. Lovers of vanity and lyes, *Pſ.*4.2.

Q. *What is a Perſecutor of Gods people compared unto?*

A. A Lion.

Q. *Why?*

A. Becauſe, like a Lion, he will tear in pieces and devour, *Pſ.*7.2.

Q. *If the wicked ſeek to obſcure the glory of God, how will he reveal his praiſe?*

A. Even by the mouths of Babes and Sucklings, *Pſ.*8.2.

Q. *How will the Lord judg the World?*

A. In righteouſneſs, *Pſ.*9.8.

Q. *Are the poor deſpiſed in Gods ſight?*

A. No, he is their refuge, *Pſ.*9.9.

Q. *What is the practice of the worldly man?*

A. Fraud, rapine, and tyranny, *Pſ.*10.

Q. *What is his reward?*

A. Fire, brimſtone, and ſtormy tempeſts.

Q. *How many are the righteous?*

A. In earth none; there is not one doth good, no not one, *Pſ.*14.1.

Q. *Who ſhall dwell upon Gods Holy Hill?*

A. He that ſpeaketh truth, ſlanders not his Neighbour, and gives not his money to uſury, *Pſ.*16.3,5.

Q. *Of what did* David *prophecy?*

A. Of Chriſt.

Q. *Wherein?*

A. In theſe words, Thou wilt not leave my Soul in the grave, nor ſuffer thy Holy One to ſee corruption, *Pſ.*16.10.

Q. *What is true felicity?*

A. The

A. The fruition of Chriſt Jeſus face to face in righteouſneſs, *Pſ.*17.15.

Q. *How do the Godly affect the word of God, and the knowledg of it?*

A. More than Gold, than much fine Gold, and more than Honey, or the Honey-Comb, *Pſ.*19.10.

Q. *In what do the men of the world put their truſt?*

A. In the things of the world, ſome in chariots, and ſome in horſe-men, *Pſ.*20.7.

Q. *In whom do the Children of God place their hope and confidence?*

A. In God: we will remember the name of the Lord our God, *Pſ.*20.7.

Q. *What ſucceſs have the former?*

A. They are brought down and fallen.

Q. *And what the latter?*

A. They are riſen, and ſtand upright, *Pſ.*20.8.

Q. *Whom will the Lord teach in his way?*

A. The humble heart, *Pſ.*25.9.

Q. *How doth the Lord love us.*

A. More than Father or Mother; for when they forſake us, he will take us up, *Pſ.*27.10.

Q. *What is it that upholds the righteous, and keeps them from falling down, and fainting?*

A. Faith in God, and hope to ſee the goodneſs of the Lord in the Land of the living, *Pſ.*27.13.

A. He will not then be angry for ever?

A. No, his anger endureth but a while; and though ſorrow be this night, we ſhall have joy to morrow, *Pſ.*30.5.

Q. *What muſt we do when we have ſinned?*

A. Confeſs our wickedneſs, though it be againſt our ſelves.

Q. *What follows?*

A. Forgiveneſs, *Pſ.*32.2.

Q. *Is*

Q. *Is it enough to eſchew evil?*

A. No.

Q. *What then?*

A. We muſt likewiſe do that which is good, *Pſ.* 34. 14.

Q. *Doth* David *curſe his enemies, and pray for their confuſion?*

A. He doth very often, *Pſ.* 35.4.

Q. *May we do ſo to ours?*

A. We may not, we are commanded to bleſs them, to pray for them, and to do them good.

Q. *Was this then any ſinful paſſion in* David, *that he ſo often breaks out into it?*

A. Nothing leſs, the Prophet had not commiſſion only, but was commanded from the Spirit of God to curſe his enemies.

Q. *May the wicked proſper?*

A. Like a green Tree, but they ſhall quickly wither, *Pſ.* 37.35,36.

Q. *May the righteous be miſerable?*

A. Yes, but their Inheritance ſhall be perpetual, *Pſ.* 37.18.

Q. *Were never any of Gods children beggars?*

A. Yes, no doubt many, *Elias*, *Lazarus*, &c.

Q. *Why doth* David *profeſs, that he never ſaw the righteous forſaken, nor their ſeed begging their bread?*

A. It muſt either be taken of the Prophet's experiment, that himſelf never ſaw it; or elſe the word *forſaken*, is the limitation of the ſentence; thus, I never ſaw the righteous ſo begging their bread, that they were utterly and finally forſaken.

Q. *Doth not God know all our miſeries and Afflictions?*

A. He doth; nothing is hid from him?

Q. *What*

Q. *What then needs* David, *or need we ſo fully to open to him our woe and wretchedneſs? as* Pſ. 31.

A. God ſuffers himſelf, as it were, to be moved by the earneſtneſs and importunity of our prayers, commending this to us as the only means to compaſs what we ſtand in need of from him.

Q. *How was the* Pſalmiſt *affected with his ſins?*

A. The number of them being more than the hairs of his head, did ſo oppreſs him, that he could look up to Gods mercy, his heart failed him.

Q. *Is this the condition of every true Believer?*

A. It is, to be often dejected and affrighted, diſquieted, nay caſt down by reaſon of the weight and number of their ſins.

Q. *Had the Prophet the undoubted faith of the reſurrection?*

A. He had; witneſs himſelf, God will redeem my Soul from the power of the Grave, for he ſhall receive me, *Pſ.*49.15.

Q. *What is the ſacrifice that God delights in?*

A. A broken ſpirit, a broken and a contrite heart?

Q. *Is this ſure of Gods acceptance?*

A. It is, God will not deſpiſe it, *Pſ.* 51. 17.

Q. *What is the property of natural men?*

A. Fooliſhly to perſwade themſelves, that there is no God, or none that conſiders them.

Q. *What follow from hence?*

A. They go back, and become wholly unclean, not one of them doth good, *Pſ.*53.

Q. *What was a ſpecial fruit of the* Pſalmiſts *faith?*

A. Fearleſneſs of men; In God have I put my truſt, I will not fear what man can do unto me, *Pſ.* 56.11.

Q. *What*

Q. *What is the vanity of rich men?*

A. They heap up wealth, but know not who ſhall enjoy it, *Pſ.*39.6.

Q. *When the oppreſſed mourn, what doth God?*

A. He gathers their tears in a Bottle, and keeps a regiſter of their wrongs, *Pſ.*56.8.

Q. *To what end?*

A. To pour ſo much vengeance upon the oppreſſors heads.

Q. *What encouragement have we to rely on God?*

A. The experience of his former goodneſs, *Pſ.*61.3.

Q. *How doth God find the true diſpoſition of his people?*

A. By Tryal.

Q. *How doth he try them?*

A. As ſilver is tryed in the fire of affliction, *Pſ.*66.10.

Q. *In the Sea of this Life, what hope have we to ſave us from drowning?*

A. A rock.

Q. *What is that rock?*

A. Chriſt Jeſus, *Pſ.*72,5,71,3.

Q. *Why are Magiſtrates called Gods?*

A. Becauſe they ſupply the place of God for the adminiſtration of Juſtice.

Q. *How do they prove to be no Gods?*

A. In that they die like men, *Pſ.*82.6,7.

Q. *Hath God made an Election of thoſe that ſhall be ſaved?*

A. Yes.

Q. *When?*

A. Before the foundations of the Earth were laid, *Pſ.*90.2.

Q. *Why are the righteous compared to a Palm-tree?*

A. Becauſe as the wood of that is ſweet, ſo ought they to be ſweet wood for the building of God's Church; as the leaves of it are green, ſo

ought their Works always to be vertuous; as the fruit of it is lasting, so their good deeds ought to be without ceasing.

Q. *How is God made visible to our mortal eyes?*

A. By his creatures; the light is his cloathing, he moves upon the wings of the Wind, his messengers are flames of fire, his Throne is Heaven, and his Footstool is the Earth

Q. *Why doth not the Sea overflow the Earth?*

A. Because God hath set its bounds, which it shall not overpass, *Ps.* 140. 9.

Q. *What is the best service of Flatterers?*

A. They reward evil for good, and hatred for friendship, *Ps.* 109. 5.

Q. *What is the inconvenience of an evil tongue?*

A. It woundeth like the sharp Arrows of a mighty man, and burneth like coals of *Juniper*, Ps. 120. 4.

Q. *How is God to be praised?*

A. With the whole heart, *Ps.* 9. 1.

Q. *How is he to be prayed unto?*

A. Not with feigned lips?

Q. *Who is our best guide?*

A. The spirit of God.

Q. *Whither doth the spirit lead us?*

A. To the land of righteousness, *Ps.* 143. 10.

Q. *What is the Lord to them that trust in him?*

A. A fortress, a bulwark, and a shield, *Ps.* 144. 2.

The end of the Psalms.

THE

THE PROVERBS OF SOLOMON.

Queſtion.

WHat *is a* Proverb?

A. A ſhort ſaying including much matter.

Q. *What doth it teach?*

A. Wiſdom and underſtanding.

Q. *What is the beginning of wiſdom?*

A. The fear of the Lord, *ch.*1.7.

Q. *Who imbraceth inſtruction?*

A. The wiſe.

Q. *Who refuſeth it?*

A. The fool, *ver.* 7.

Q. *How doth wiſdom adorn?*

A. Like a chain of gold about the neck, *ver.* 9.

Q. *When Sinners entice us, what muſt we do?*

A. Not give conſent, *ver.* 10.

Q. *How are ſinners diſpoſed?*

A. Their feet are ſwift to evil, *ver.*16.

Q. *If we ſeek after wiſdom, what will ſhe do?*

A. Pour out her mind unto us, and give us underſtanding, *ver.* 23.

Q. *If we deſpiſe wiſdom, what will ſhe do?*

A. Laugh at our deſtruction, *ver.* 26.

Q. *How cometh deſtruction?*
A. Suddenly, like a whirl-wind, *ver.* 27.
Q. *What is the hinderance to the obtaining of wiſdom?*
A. Sloth.
Q. *How doth Sloth reward thoſe that love it?*
A. With death and confuſion, *ver.*32.

The Doctrine of the 2. *Chapter.*

Queſtion.

IN *what ſort muſt we ſeek after wiſdom?*
A. As after gold and ſilver.
Q. *Whence cometh wiſdom?*
A. From the mouth of God, *ver.* 6.
Q. *What is the effect of wiſdom?*
A. It will preſerve from all vices.
Q. *What is the property of an Harlot?*
A. To flatter with her lips, *ver.*16.
Q. *Whither leads her acquaintance?*
A. To Hell, *ver.*18.

The Doctrine of the [illegible] *pter.*

Queſtion.

TO *keep the Commandments of God, what profit is it?*
A. Proſperity, and length of life, *ver.*3.
Q. *What Jewels muſt we hang about our necks?*
A. Mercy and truth.
Q. *Where muſt they be ſet?*
A. In the table of our heart, *ver.*3.

Q. *Why*

Q. *Why doth God give riches unto men?*

A. By them to honour him, *ver.* 6.

Q. *What is the reward of that honour?*

A. Our barn ſhall be filled with abundance, and our preſſes burſt with new Wine, *ver.* 10.

Q. *In what ſort muſt men be wiſe?*

A. Not in their own conceit.

Q. *Whom doth God correct?*

A. Such as he loveth, *ver.* 12.

Q. *At what rate is wiſdom valued?*

A. To be more worth than Gold or Pearl, *ver.* 15.

Q. *What be the hand-maids of wiſdom?*

A. Long life, *ver.* 19. pleaſant days, *ver.* 17. ſecurity of ſoul and body, *ver.* 23, 24, 25.

Q. *What vices are elſe forbidden in this Chapter?*

A. All malice or deſire to hurt, *ver.* 29. all cauſeleſs contention, *ver.* 30. All ſcorning and ſcoffing, *ver.* 34.

A. Why are theſe vices forbidden?

A. Becauſe they are an abomination before the Lord, *ver.* 32.

The Doctrine of the 4. Chapter.

Queſtion.

HOw are the wicked fed?

A. With the bread of extortion, and the Wine of violence, *ver.* 17.

Q. *What infecteth the whole courſe of life?*

A. A corrupt heart, falſe lips, and wanton eyes.

Q. *What puriſieth the whole courſe of life?*

A. A clean heart, a true tongue, and a chaſt eye, *ver.* 23, 24, 25.

The Doctrine of the 5. Chapter.

Queſtion.

HOw ſeemeth Luſt at the firſt?

A. As ſweet as honey, *ver.* 3.

Q. *How is the end?*

A. As bitter as wormwood, *ver.* 4.

Q. *What hurt bringeth it to the body?*

A. It conſumeth the fleſh, *ver.* 11.

Q. *What to the purſe?*

A. It leaves our goods in the hands of ſtrangers, *ver.* 10.

Q. *Is there any thing elſe to be learned in this Chapter?*

A. To live upon our own labours, *v.* 15. To be charitable to others, *v.* 16. To keep wedlock unviolated, *v.* 18, 19.

Q. *Why ought we to be careful of theſe things?*

A. Becauſe we always walk in the ſight of the Lord, *v.* 21.

The Doctrine of the 6. Chapter.

Queſtion.

IN *what caſe is he that is ſurety for another man?*

A. Snared with the words of his own mouth.

Q. *What learn we by the ſluggiſh?*

A. Diligence.

Q. *How?*

A. To labour in ſummer to prevent the want

Q. *How*

Q. *How cometh poverty upon the ſloathful?*

A. Like an armed man.

Q. *Which be the ſix things that God hates?*

A. Firſt, haughty eyes, Secondly, a lying tongue; Thirdly, a heart imagining evil; Fourthly, feet ſwift to ſhed blood; Fifthly, a falſe witneſs; Sixthly, ſowers of contention, *ver.* 17,18,19.

Q. *What is our ſpecial duty to our Parents?*

A. Obedience to follow their inſtruction.

Q. *How many ways does a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonneſs of her looks, *v.* 24,25.

Q. *Is adultery worſe than theft?*

A. Yes.

Q. *Why?*

A. Becauſe Theft may be redeemed, but Adultery deſtroyeth the Soul, and the reproach thereof can never be put away, *v.* 31,32,33.

The Doctrine of the 7. Chapter.

Queſtion.

WHy *is luſt called a deed of darkneſs?*

A. Becauſe commonly it practiſeth in the night, when the air is dark and black, *ver.* 9.

Q. *The reaſon of it?*

A. Such is the guilt of conſcience, as it covets darkneſs to ſhadow the guiltineſs thereof.

Q. *What are the marks of an Harlot?*

A. A wandring foot, *v.*13. an impudent face, *v.*14. and an inticing tongue, *v.*15.16,17.

Q. *What is he like that yieldeth to the enticements of luſt?*

A. An ox led to the ſlaughter, a fool that goeth to the ſtocks, or a bird that haſteth to the ſnare, *v.* 22, 23.

The Doctrine of the 8. *Chapter.*

Queſtion.

IS wiſdom any niggard of her good graces?

A. No, ſhe cryeth out unto men in the gates, and in the entry of their houſes, in the top of high places, and by the highway ſide, *ver.* 2, 3.

Q. *What doth ſhe promiſe?*

A. The knowledg of excellent things.

Q. *How doth ſhe induce the minds of men to follow her?*

A. By promiſing unto them, that her Doctrin ſhall be eaſie and plain, *ver.* 9.

Q. *What in this Book is underſtood by the name of wiſdom?*

A. The word of God, and the doctrin of the Preachers, which is eaſie to all them that have a deſire to learn.

Q. *Of what continuance is wiſdom?*

A. Even from eternity, before the earth was made, the depths begotten, or the mountains ſettled, *v.* 23, 24, 25.

The

The Doctrine of the 9. Chapter.

Queſtion.

IN this Chapter how doth wiſdom allure her followers?

A. By calling them to a ſumptuous banquet.

Q. *what is meant by that banquet?*

A. The word of God, and the miniſtration of the Sacraments.

Q. *In the third verſe it is ſaid,* A fooliſh woman is troubleſom: *what underſtand you by the fooliſh woman?*

A. Ignorant Preachers.

Q. *What is their Doctrine?*

A. Like ſtolen waters, ſweet to the fleſh, but unpleaſant to the ſpirit, *v.*17,18.

The Doctrine of the 10 *Chapter.*

Queſtion.

WHat are the vices and vertues deciphered in this Chapter for our inſtruction?

A. The firſt are wiſdom and folly.

Q. *what is the good that cometh by wiſdom?*

A. A wiſe Son maketh a glad Father.

Q. *What is the hurt that cometh by folly?*

A. A fooliſh Son is a heavineſs to his Mother.

Q. *what are the ſecond?*

A. Sloth and Diligence.

Q. *What is the inconvenience of Sloth?*

A. A ſlothful hand maketh poor, *v.*4.

Q. *What profit comes by Diligence?*

A. The hand of the diligent makes rich.

Q. *What are the third?*

A. Righteouſneſs and impiety.

Q. *What is the good that cometh by righteouſneſs?*

A. The memorial of the juſt ſhall be bleſſed.

Q. *What is the hurt that cometh by impiety?*

A. The name of the wicked ſhall rot, *v.* 7.

Q. *What are the fourth?*

A. Innocency, and guilt of conſcience.

Q. *What is the good that cometh by innocency?*

A. He that walketh uprightly, walketh boldly.

Q. *What is the hurt that cometh by guilt of conſcience?*

A. Fear and ſhame; for he perverteth his ways, and he ſhall be made known, *v.* 9.

Q. *What are the fifth?*

A. Love and hatred.

Q. *What is the good that cometh by love?*

A. It covereth offences, *v.*12.

Q. *What is the hurt that cometh of hatred?*

A. It ſtirreth contentions.

Q. *What are the ſixth?*

A. Silence and much babling.

Q. *What is the good that cometh by ſilence?*

A. He that refraineth his lips, is wiſe, *v.* 19.

Q. *What is the hurt of much babling?*

A. In many words there cannot want iniquity.

The Doctrine of the 11. *Chapter.*

Queſtion.

WHat are falſe ballances?

A. Abomination before the Lord.

Q. What doth a true weight?

A. Pleaſe him, *v.* 1.

Q. When pride goes before, what follows?

A. Shame, *v.* 2.

Q. How is lowlineſs rewarded?

A. With wiſdom and honour.

Q. Can riches deliver in the day of wrath?

A. No.

Q. What is our refuge then?

A. True righteouſneſs, *v.* 4.

Q. How is the way of the righteous?

A. Direct and ſtreight.

Q. How is the way of the wicked?

A. Crooked and ſtumbling, *v.* 5.

Q. Whither leads the path of the one?

A. To life.

Q. Whither leads the path of the other?

A. To death, *v.* 19.

Q. Can friendſhip defend evil deeds?

A. No, but in the end they ſhall be puniſhed, *ver.* 21.

Q. How ſhall he be rewarded that is virtuouſly liberal?

A. With increaſe.

Q. How he that ſpareth more than is convenient?

A. With poverty and indignation, *v.* 24.

Q. How ſeemeth a woman without diſcretion?

A. Like

A. Like a jewel of Gold in a Swines ſnout, *ver.* 22.

Q. *Whom do the people curſe?*

A. Hoorders up of Corn.

Q. *And whom will they bleſs?*

A. Such as bring it forth to ſell, *v.* 26.

The Doctrine of the 12. *Chapter.*

Queſtion.

W*Hat is a vertuous woman to her Husband?*

A. A Crown of Gold upon his Head.

Q *And what is ſhe that maketh her Husband aſhamed?*

A. Corruption to his bones, *v.* 4.

Q. *How doth the godly and wicked differ?*

A. Firſt, in their thoughts; the thoughts of the Juſt are right; but the counſels of the wicked are deceitful. Secondly, in their words; the talk of the wicked is to lye in wait for blood; but the mouth of the righteous will deliver them, *ver.* 6. Thirdly, in their works; the wicked worketh a deceitful work; but he that ſoweth righteouſneſs ſhall receive a ſure reward, *ch.* 11. 18. Fourthly, in their ends; the wicked periſh, but the houſe of the righteous ſhall ſtand, *ver.* 7.

Q. *Are not many men deſpiſed for poverty?*

A. Yes.

Q. *But what is he that is poor, and liveth of his own labour?*

A. Better than he that boaſteth and lacketh bread, *v.* 9.

Q. *What are the words of a perverſe tongue?*

A. Like

A. Like the pricking of a ſword.

Q. *Why?*

A. Becauſe they provoke others to anger, *ver.* 18.

The Doctrine of the 13. *Chapter.*

Queſtion.

WHat *is the chief end of the Tongue?*

A. To glorifie God.

Q. *Uſing it ſo, what follows?*

A. That a man ſhall receive much good by the fruit thereof, *v.*2.

Q. *What is one property of a Sluggard?*

A. To deſire much, but to take pains for nothing.

Q. *How is he rewarded?*

A. His ſoul is ſtill empty, and he finds no relief, *v.*4.

Q. *There are two ſorts of men, which under the name of riches, ſhew themſelves both diſſemblers? which be they?*

A. He that maketh himſelf rich, and hath nothing; and he that maketh himſelf poor, having much wealth, *v.* 7.

Q. *But thoſe qualities being referred to the good of the mind, what is the fault of the firſt?*

A. Vain glory, to be proud of that he hath not.

Q. *What is the fault of the ſecond?*

A. Not any at all, but rather a commendable modeſty, that although he be vertuous, yet he had rather other men ſhould ſpeak it than himſelf, *v.*7.

Q. *What ſhall become of evil gotten goods?*

A. They

A. They ſhall waſte.

Q. What of thoſe that are truly gotten?

A. They ſhall encreaſe, *v.* 11.

Q. When hope is deferred, what doth it bring?

A. Faintneſs of heart.

Q. But once accompliſhed, what is it then?

A. A Tree of Life, *v.* 12.

Q. What is it to be obedient?

A. It makes a man gracious.

Q. What is it to be diſobedient?

A. It makes a man to be hated, *v.* 15.

Q. When we ſend forth a meſſenger, what muſt our care be?

A. That he be vertuous and wiſe?

Q. Why?

A. Becauſe a wicked meſſenger procureth much hurt to himſelf and others; but a faithful Ambaſſadour is a preſervation to both, *ver.* 17.

Q. How ſhall he be rewarded that refuſeth inſtruction?

A. With poverty and ſhame.

Q. How he that imbraceth diſcipline?

A. He ſhall be honoured, *v.* 18.

Q. What company ought we to keep?

A. The wiſe, ſo ſhall we be wiſer.

Q. What company ought we to ſhun?

A. The company of fools, becauſe with them we ſhall be afflicted, *v.* 20.

Q. To ſpare the rod of correction towards our Children when they offend, is it love?

A. No, but rather hatred?

Q. Who loveth children then?

A. He that chaſtiſeth them, *v.* 24.

The

The Doctrine of the 14 Chapter.

Queſtion.

WHat is a wiſe woman in a Houſe?
A. A Bleſſing to increaſe.
Q. But what is a fooliſh?
A. A curſe, to decay and ruin, v. 10.
Q. What is the way that ſeemeth right, but the iſſues thereof are death?
A. The allurements to pleaſure, v. 12, 13.
Q. How do we decline from God?
A. In following the world.
Q. What ſhall our ſucceſs be in the end?
A. We ſhall be made weary of our ways, ver. 14.
Q. When a tale is told, muſt we give credit to it ſtraight?
Q. No, but conſider the circumſtances, v. 15.
Q. Who runs into ſin without fear or conſideration?
A. A fool.
Q. Who feareth, and departeth from ſin?
A. The wiſe man. v. 16
Q. Wherein conſiſteth the honour of a King?
A. In the multitude of good Subjects, v. 28.
Q. Who exalteth wiſdom?
A. He that is ſlow to wrath.
Q. Who exalteth folly?
A. He that is of a haſty mind, v. 29.
Q. What doth he that oppreſſeth the poor?
A. Reproach God that made him.
Q. What doth he that ſheweth mercy to the poor?
A. He honoureth him that made him, v. 31.
Q. Wherein hath a Maſter pleaſure?

A. In

A. In a vertuous and wiſe Servant.

Q. *Wherein is he diſpleaſed?*

A. Toward him that is vicious and lewd, *ver.* 35.

The Doctrine of the 15. *Chapter.*

Queſtion.

WHat *pacifieth wrath?*

A. A ſoft anſwer.

Q. *What ſtirreth up anger?*

A. Froward words, *v.*1.

Q. *Who ſpeaketh right and according to knowledg?*

A. The tongue of the wiſe.

Q. *Who babbleth and uſeth vain words?*

A. The mouth of the fooliſh, *v.* 2.

Q. *From whom is nothing hid?*

A. From the eyes of the Lord, for he beholdeth both the evil and the good, *v.*4.

Q. *Doth his ſight pierce into the depth of Hell?*

A. Yes.

Q. *What learn you by that?*

A. That he much more ſeeth into the hearts of men, *v.*11.

Q. *When the heart is joyful, what follows?*

A. A cheerful countenance?

Q. *When the heart is ſad, what enſues?*

A. Heavineſs of look, *v.*13.

Q. *How live the wicked?*

A. In continual horrour?

Q. *How the upright in conſcience?*

A. As in a continual feaſt, *v.*15.

Q. *Are the richeſt men moſt happy?*

A. No,

A. No, better is a little with the fear of the Lord, than great treaſure with trouble, *ver.* 16.

Q. *How is homely fare made ſweet and delicate?*

A. By love; for better is a dinner of green herbs with love, than a ſtalled ox with hatred, *ver.* 17.

Q. *What follows the angry man?*

A. Woe and ſtrife.

Q. *What follows the gentle and meek?*

A. Peace and quietneſs, *v.* 18.

Q. *How ſeemeth the way of the ſlothful?*

A. As an hedge of thorns.

Q. *Why?*

A. Becauſe he always findeth ſome ſtay, and dares not go forward.

Q. *How ſeemeth the way of the diligent?*

A. Plain and ſmooth, though never ſo rugged.

Q. *Why?*

A. Becauſe he is diſmaid at nothing, *v.* 10.

Q. *Where do mens thoughts come to naught?*

A. Where counſel is wanting.

Q. *Where do they proſper?*

A. Where much counſel is uſed, *v.* 22.

Q. *If we will live, what way muſt we tread?*

A. On high, that is, our converſation muſt be in Heaven.

Q. *Where lyes the way to death?*

A. Below, that is, in living after the faſhion of the world, *v.* 24.

Q. *When are words moſt acceptable?*

A. When they are ſpoken in due ſeaſon, *v.* 23.

Q. *To whom is the Lord near when they pray?*

A. To the godly.

Q. *To whom is he far off?*

A. To the wicked, *v.* 39.

The Doctrine of the 16. Chapter.

Queſtion.

WHo is the guide of the Tongue?

A. The Lord, for without him we are not able to ſpeak a good word, *v.*1.

Q. What is the moſt abuſe amongſt men?

A. Self-conceit.

A. How?

A In that every mans ways are clean in his own ſight.

Q. But who diſproveth them?

A. The wiſdom of the Lord that tryeth the ſpirit, *v.*2.

Q. Are all things created for the glory of God?

A. All things.

Q. What, the wicked?

A. Yea, the wicked, that in their deſtruction he may be glorified, *v.* 4.

Q. What is a ſign our ſins are forgiven?

A. An upright life after repentance, *v.* 6.

Q. How ought a King to ſpeak?

A. With divine lips.

Q. How is that?

A. He muſt neither prophane nor tranſgreſs in judgment, *v.* 10.

Q. What followeth of that?

A. His Throne ſhall be eſtabliſhed, *v.*12.

Q. What is the wrath of a King?

A. The meſſenger of death.

Q. What is his favour?

A. Life, or elſe a cloud of the latter rain, *ver.*14,15.

Q. What is the Gentlman-uſher to deſtruction?

A. Pride,

A. Pride, *v.* 18.

A. To what is underſtanding compared?

A. To a well of life.

Q. *Why?*

A. Becauſe it over-flows with all ſweetneſs of diſcipline, *v.* 22.

Q. *To what are the lips of an evil man compared?*

A. To a conſuming fire.

Q. *And why?*

A. Becauſe he deſtroyeth himſelf, and others, *ver.* 17.

Q. *Who ſetteth diviſion amongſt men?*

A. A tale-teller, *v.* 28.

Q. *What is vertuous old age?*

A. A Crown of Glory, *v.* 31.

Q. *Who is the moſt valiant?*

A. Not he that vanquiſhes a City, but he that bridles his own fury, *v.* 32.

The Doctrine of the 17. *Chapter.*

Queſtion.

D*O not high words become a Fool?*

A. No.

Q. *What doth much leſs become a Prince?*

A. A lying tongue.

Q. *What is the vertue of bounty?*

A. Like the vertue of a precious ſtone.

Q. *How is that?*

A. As the one draweth the eye of the beholder (which way ſoever it is turned) ſo doth the other the hearts of the people, *v.* 8.

Q. *What is the nature of moſt Princes?*

A. They will not be reproved.

Q. *What if they be?*

A. They

A. They will be offended with them that do it, *v.* 9.

Q. *What is a ſharp word to a good nature?*

A. More than a hundred ſtripes to a perverſe fool, *v.*10.

Q. *Is a Fool in his folly to be ſhunned?*

A. Yes, as much as a Bear robbed of her Whelps, *v.*12.

Q. *From whom ſhall evil never depart?*

A. From him that rewardeth evil for good, *ver.* 13.

Q. *May we juſtifie the wicked?*

A. No.

Q. *May we condemn the juſt?*

A. Neither.

Q. *And why ſo?*

A. Becauſe to do either, is abominable before the Lord, *v.*1.

Q. *What good doth a fool get by his wealth?*

A. Nothing, if he ſeeks not wiſdom, *v.* 16.

Q. *How is a friend known?*

A. By his good-will at all times, *v.*17.

Q. *When is a fool counted wiſe?*

A. When he holdeth his peace, *ver.*18.

The Doctrine of the 18. *Chapter.*

Queſtion.

IS *there any defect in wiſdom?*

A. No, it is like deep waters, or the well-ſpring of a flowing River, that is never empty, *ver.* 4.

Q. *How is a fool inſnared?*

A. By his own lips, *v.*7.

Q. *Who is the ſlothful kin unto?*

A. To

A. To him that is a great waſter, *v.*9.

Q. *How?*

A. As the one gets nothing, ſo the other ſpends all, and both their lives end in poverty.

Q. *What is the means to raiſe to honour?*

A. Humility, *v.*12.

Q. *What procures audience before high perſons?*

A. Gifts, *v.*16.

Q. *How do the words of the rich and poor differ?*

A. The one ſpeaketh roughly, as depending on his wealth; the other meekly, as fearing poverty, *v.*23. and *ch.*10,15.

The Doctrine of the 19. *Chapter.*

Queſtion.

WHo gathereth many friends?

A. He that is rich.

Q. *Who is deſtitute of comfort?*

A. He that is poor.

Q. *Who ſhall not eſcape unpuniſhed?*

A. A falſe witneſs.

Q. *Who is he that ſhall periſh?*

A. A teller of lyes, *v.*9.

Q. *What is it to defer anger, and paſs over offences with a charitable mind?*

A. Diſcretion in the Soul, and glory to God, *ver.* 11.

Q. *What is the Kings wrath compared to?*

A. To the roaring of a Lyon.

Q. *To what his favour?*

A. To the morning-dew.

Q. *From whence have we riches?*

A. By the Inheritance from the world.

Q. *But*

Q. *But from whence a vertuous wife?*

A. From the hands of the Lord, *v.*14.

Q. *Who lendeth to the Lord?*

A. He that hath mercy upon the poor, and he will be his recompence, *v.*17.

Q. *What is better than a rich lyar?*

A. A poor man that is true, *v.*22.

Q. *How are the ſimple and ignorant admoniſhed?*

A. By the puniſhment of the ſcornful, *v.*25.

The Doctrine of the 20. *Chapter.*

Queſtion.

WHy *muſt we beware of much wine?*

A. Becauſe Wine-bibbers are ſcoffers, and apt to quarrel, *v.*1.

Q. *Is it diſgrace to ceaſe from ſtrife?*

A. No, but an honour.

Q. *Why?*

A. Becauſe every fool will be medling, *v.*3.

Q. *Why will not the ſlothful plow?*

A. Becauſe it is winter.

Q. *What ſhall he therefore do in ſummer?*

A. Beg, *v.* 4.

Q. *What doth drowſineſs cauſe?*

A. Poverty.

Q. *What doth watchfulneſs bring?*

A. Plenty of Bread, *v.* 13.

Q. *How ſeems the bread of deceit?*

A. Sweet at the firſt.

Q. *How afterward?*

A. Like gravel in the mouth, *v.*7.

The Doctrine of the 21. Chapter.

Queſtion.

WHo is higheſt in Authority under God?

A. The King.

Q. Can he do all things as pleaſeth him?

A. No, no other than God hath appointed:

Q. Why ſo?

A. Becauſe the hearts of Princes are in the hands of the Lord, to diſpoſe as he ſeeth good.

Q. Is not the company of a contentious woman irkeſome.

A. Yes, and it is better to dwell in a corner of the houſe-top, than with ſuch a one in a wide Palace, *v.* 9, and 10.

Q. Who ſhall cry, and not be heard?

A. He that ſtoppeth his ears at the crying of the poor, *v.* 13.

Q. What is it to wander out of the way of knowledg?

A. All one as to remain amongſt the dead, *ver.* 16.

Q. Which is the better, wiſdom or ſtrength?

A. Wiſdom.

Q. How prove you that?

A. Becauſe Wiſdom overthroweth the confidence of the Mighty, *v.* 22.

Q. May any thing prevail againſt the decree of the Lord?

A. No, neither wiſdom, underſtanding, nor counſel, *v.* 30.

The Doctrine of the 22. Chapter.

Queſtion.

WHat is the eſtimation of a good name?

A. More worth than riches, *v.* 1.

Q. *VVhy muſt me fly the path of the froward?*

A. Becauſe their way is full of thorns and ſnares, *v.* 5.

Q. *VVhen we ſee a plague hang over us for our offences, what muſt we do?*

A. Hide our ſelves under the ſhadow of God's mercy, by calling upon his name.

Q. *But what do the fooliſh at ſuch a time?*

A. Go on ſtill without repentance, and are punished, *v.* 3.

Q. *To make children prove vertuous old men, what ſhall we do?*

A. Inſtruct them therein in their youth, *v.* 6.

Q. *Why is borrowing grievous?*

A. Becauſe the Borrower is ſervant to the Lender, *v.* 7.

Q. *VVho kindles ſtrife?*

A. The Scorner.

Q. *How muſt we quench it?*

A. By caſting out the ſcorner, *v.* 10.

Q. *Whoſe familiarity ought Princes to uſe?*

A. Such as are pure of heart, *v.* 11.

Q. *VVhat will the Lord do to thoſe that rob the poor?*

A. Spoil the Soul of them, as they ſpoiled theirs, *v.* 22, 23.

Q. *VVith whom is it dangerous to converſe?*

A. With the angry and furious man, *v.* 24.

The Doctrine of the 23. Chapter.

Queſtion.

AT the Table of a Ruler, what muſt we remember?

A. Sobriety, *v.*1,2,3.

Q. *What is correction to a Child?*

A. Deliverance from deſtruction, *v.* 14.

A. Is envy forbidden?

A. Yea, againſt ſinners.

Q. *How?*

A. Not to vex our ſelves at their proſperity, nor grieve in that we are not like them, *v.*17.

Q. *Why?*

A. Becauſe they ſhall be cut down like graſs, and wither; but our hope ſhall continue, *Pſal.* 37. 1.

Q. *Why muſt we not keep company with Drunkards and Gluttons?*

A. Becauſe their lives are odious; and their end poverty, *v.* 21.

Q. *What part of our body muſt we dedicate to wiſdom?*

A. Our Hearts, *v.*26.

Q. *Why is a whore compared to a deep ditch?*

A. Becauſe ſhe devoureth the Souls of many, *ver.* 27.

Q. *To whom is woe, ſorrow, wounds, and redneſs of eyes?*

A. To them that tarry long at the wine, *v.*30.

Q. *What other inconveniences follow drunkenneſs?*

A. Though it be pleaſant at the firſt, it biteth like a Serpent in the end; it kindleth luſt, and makes a man ſenſeleſs of wrongs, *v.*32,33,34.

The Doctrine of the 24. Chapter.

Queſtion.

HOw is war to be enterprized?

A. Adviſedly, and with counſel, *v.*6,

Q. When is mans courage tryed?

A. In the day of adverſity, *v.* 10.

Q. What muſt we do when we ſee the innocent oppreſſed?

A. Deliver them.

Q. But if we do not, are we excuſed to ſay we know not?

A. No, for God who ſearcheth the heart, ſees the contrary, *v.* 11.12.

Q. What danger is he in that rejoyceth at anothe mans fall?

A. To turn the wrath of God from the other upon himſelf, *v.* 17.18.

Q. Who is to be abhorred of the whole world?

A. He that ſaith to the wicked, Thou ar righteous, *v.* 24.

Q. Who is to be reverenced of the whole world?

A. He that boldly rebuketh the wicked, *v.*25.

Q. In what ſtate is the field of the ſlothful?

A. Overgrown with thorns and nettles, *v.* 3

Q. What inſtruction receive we thereby?

A. To beware of the like ſin.

Q. What are the words of the ſlothful?

A. Yet a little ſleep, a little folding of th arms; or, there is a Lion without, *&c.* that ſo h may ſtill cheriſh his lazy humour, *v.*33.

The Doctrine of the 25 Chapter.

Queſtion.

When is a Prieſt a meet veſſel for the Lords uſe?

A. When he is purged from vice, and the corruption of lewd counſellours, *v.* 5.

Q. *What are words ſpoken in a fit place compared unto?*

A. Apples of Gold ſet in Pictures of Silver, *ver.* 1.

Q. *What is a faithful Meſſenger to him that ſent him?*

A. As cold in extremity of heat, *v.* 13.

Q. *To what may we liken him that boaſteth of falſe liberality?*

A. To clouds and wind without rain, making a great ſhew without any performance, *ver.* 14.

Q. *How muſt we taſte the pleaſures of this world?*

A. As we would honey, moderately, leſt we ſurfeit, *v.* 16.

Q. *What is he like unto, that beareth falſe witneſs againſt his neighbour?*

A. A hammer, a ſword, or the ſharp arrow.

Q. *Why?*

A. Becauſe his words bruiſe and wound, *v.* 18.

Q. *What is the unfaithful like unto in the time of trouble?*

A. A broken tooth, or a ſliding foot, *v.* 19.

Q. *To take a mans garment from him in the winter, what is it like unto?*

A. Vinegar poured upon allom, becauſe as the

vinegar diſſolveth the allom, ſo doth ſuch cruelty undo the needy, *v.* 20.

Q. *Muſt we hate him that hateth us?*

A. No, but give him bread, if he be hungry; and drink, if he be thirſty; and ſo by noting our courteſie, his own conſcience ſhall reclaim him, *ver.* 21, 22

Q. *What is he like that cannot bridle his own nature?*

A. A City without walls, ſubject to any danger, *v.* 28.

The Doctrine of the 26. *Chapter.*

Queſtion.

IS honour unmeet for a Fool?

A. Yea, as unconvenient as ſnow in harveſt, *v.* 1.

Q. *Need we to fear the curſe that is cauſeleſs?*

A. No more than the ſparrow doth the Fowler, when ſhe is in her flight, *v.* 1.

Q. *To whom belongs a ſpur or whip?*

A. To the Horſe.

Q. *To whom the rod?*

A. To the fool, *ver.* 3.

Q. *What is it to give honour to a Fool?*

A. Even the ſame as to hide a Pearl among a heap of ſtones, *v.* 8.

Q. *Of whom is there leſs hope than of a Fool?*

A. Of him that is wiſe in his own conceit, *ver.* 12.

Q. *What is it to meddle in a braul?*

A. As much as to take a curſt Dog by the ears, *ver.* 17.

Q. *What doth the deceitful man in his rage?*

A. Miſ-

A. Miſchief, and ſaith it is a jeſt, like him that is mad, throwing firebrands abroad, and muſt be born withal, becauſe he is mad, *ver.* 18. 19.

The Doctrine of the 27. Chapter.

Queſtion.

OF whom muſt we be praiſed?

A. Not of our ſelves, but of others, *v.* 2.

Q. *What is anger?*

A. Cruel.

Q. *What is envy?*

A. Not to be ſtood againſt, *v.* 4.

Q. *Why may we not boaſt of to morrow?*

A. Becauſe we know not what the ſucceſs of the day will be, *v.* 1.

Q. *What are the wounds of a Lover?*

A. Faithful.

Q. *What are the kiſſes of an enemy?*

A. Dangerous.

Q *Who deſpiſeth delicate meats?*

A. He that is full.

Q. *Who thinketh bitter things ſweet?*

A. The hungry Soul, *v.* 7.

Q. *Is the hearty counſel of a Friend pleaſant?*

A. Yes, as an ointment of perfume, ſo doth it rejoyce the heart, *v.* 9.

Q. *In time of extremity, what muſt we cleave to?*

A. Rather a Neighbour near hand, than a Brother far off, *v.* 10.

Q. *Can a contentious woman be concealed?*

A. No more than the wind, *v.* 16.

Q. *Ought not he that attendeth to be recompenced?*

A. Yes, as he that keepeth the Fig-tree ſhall eat the fruit thereof.

Q. *May the eye of man be ſatisfied?*

A. No more than the grave, which is never full.

Q. *May a fool be ſeparated from his folly?*

A. No, not if you bray him in a mortar with a peſtle, *v.*22.

Q. *What is the duty of a Paſtor?*

A. To know the eſtate of his flock, and to be watchful over them, *v.*23.

The Doctrine of the 28. *Chapter.*

Queſtion.

W*Hat is the terrour of a guilty conſcience?*

A. To fly, though no man purſue.

Q. *What is the ſecurity of innocency?*

A. To be confident as a Lion, *v.*1.

Q. *What cauſes the change of many Princes?*

A. The tranſgreſſion of the Land, *v.*2.

Q. *For whom doth the Uſurer gather his wealth?*

A. Not for himſelf, but for ſome other that will uſe it better.

Q. *Who ſhall obtain mercy?*

A. He that confeſſeth his ſins.

Q. *Who not?*

A. He that hideth his offences, *v.*13.

Q. *Is it good to ſet a wicked Ruler over the people?*

A. No, for he will behave himſelf like a roaring Lion, or hungry Bear, *v.*15.

Q. *Shall goods ill gotten proſper?*

A. No, they ſhall vaniſh, *v.*20. and *ch.*20,21.

Q. *Shall*

Q. *Shall a man that rebuketh, find favour with the wicked?*

A. Yes, in the end, more than he that flatters him, *v.*23.

Q. *What is he that robbeth Father or Mother?*

A. Beſide a thief, a deſtroyer, *v.*24.

The Doctrine of the 29. Chapter.

Queſtion.

WHat *is it to ſtand againſt correction?*

A. Obſtinacy, a diſeaſe incurable, *v.*1.

Q. *What comes by the authority of the righteous?*

A. Joy and comfort.

Q. *What when the wicked rule?*

A. Sorrow and ſighing, *v.* 2.

Q. *How is a Kingdom preſerved?*

A. When the Magiſtrates are juſt.

Q. *How is it brought to ruin?*

A. When the Magiſtrates take bribes, *v.*4.

Q. *What is the end of flattery?*

A. Deceit, *v.* 5.

Q. *How is the fool known?*

A. By his laviſh ſpeech, he poureth forth his mind at once.

Q. *How is a wiſe man known?*

A. By his taciturnity; he will not ſpeak but upon occaſion, *ver.*11.

Q. *How doth wickedneſs?*

A. With the number of them that commit wickedneſs, *v.* 16.

Q. *What doth too much lenity?*

A. Make a Servant preſume to be a Son, *v.*21.

The Doctrine of the 30. *Chapter.*

Queſtion.

WHat is the danger that poverty may fall into?

A. Theft.

Q. *What is the danger that wealth may fall into?*

A. Forgetfulneſs of God.

Q. *What kind of life muſt we pray for?*

A. A competency, neither too much, nor too little, *ver.* 8,9.

Q. *What kind of people are thoſe, whoſe teeth are Swords, and whoſe jaws are knives to eat up the poor?*

A. Uſurers and Extortioners, *v.*14.

Q. *Which be the four things that are never ſatisfied?*

A. The grave, the barren womb, the earth for water, and the fire for fuel, *v.*16.

Q. *What are the three things that are hid, and the fourth that cannot be known?*

A. The way of an Eagle in the air, the path of a ſerpent over a rock, the courſe of a ſhip in the Sea, and the haunt of a man with a maid, *ver.* 19.

Q. *What are the four things that commonly abuſe the eſtate whereunto they be called?*

A. A Servant put in authority, a Fool at a banquet, a hateful Woman married, and a Handmaid the heir to her Miſtreſs, *v.* 23.

Q. *Which are the four ſmall Creatures that give checks to men for wiſdom?*

A. The Piſmire, that prepareth meat in Summer againſt Winter; the Cony, that builds her Houſe

Houſe in the Rock; the Graſ-hopper, that obſerveth order, yet hath no Ruler; and the Spider that takes hold in Kings Palaces, *verſ.* 25, 26, 27, 28.

The Doctrine of the 31. *Chapter.*

Queſtion.

What learn you in this Chapter?

A. To be chaſte and temperate.

Q. *Chaſte, as how?*

A. In theſe words, Give not thy ſtrength to women.

Q. *Temperate, as how?*

A. To refrain from drinking of wine, *v.* 4.

Q. *What learn you elſe?*

A. How to know a vertuous woman.

Q. *How is a vertuous woman known?*

A. By her painfulneſs; ſhe ſeeketh wool and flax, and labours chearfully, *ver.* 13. By her watchfulneſs; ſhe will riſe while it is yet night, *ver.* 15. By her providence; with the fruit of her hands ſhe planteth a vineyard, *ver.* 16. By her charity; ſhe ſtretcheth out her hand to the poor, *ver.* 20. And by her faith; in the latter day ſhe ſhall rejoyce, *&c. v.* 25.

The end of Proverbs.

ECCLESIASTES,

Or, THE

PREACHER.

Queſtion.

WHo *wrote this Book?*

A. Solomon.

Q. *Why is it called by the name of a Preacher?*

A. Becauſe *Solomon*, by way of exhortation, labours to inſtruct all men how to hate the vanities of the world, and to affect nothing but heavenly bleſſedneſs.

The Doctrine of the 1. *Chapter.*

Queſtion.

WHat *are the pleaſures of this life?*

A. Vanity of Vanity, *v.* 2.

Q. *Is there any thing under Heaven that a man may ſay hath not been before?*

A. Nothing, *v.* 10.

Q. *Is wiſdom likewiſe vain?*

A. Yes, and vexation of ſpirit, *v.* 17.

The

The Doctrine of the 2. Chapter.

Queſtion.

WHerein then conſiſteth happineſs, in mirth and joy?

A. No, *v.* 2.

Q. *In banquetting?*

A. No, *v.* 3.

Q. *In ſumptuous buildings?*

A. No, *v.* 4.

Q. *In Gold and Silver?*

A. No, *v.* 5.

Q. *In multitude of ſervants?*

A No, *v.* 7.

Q. *In authority?*

A. No, *v.* 8.

Q. *What is the reaſon?*

A. Becauſe they are all tranſitory, and leave behind them vexation of ſpirit, *v.* 11.

Q. *Wherein is the fool and wiſe man alike?*

A. In death, *v.* 16.

Q. *What are the days of man?*

A. Travel and ſorrow, *v.* 23.

The Doctrine of the 3. Chapter.

Queſtion.

WHat is here ſet down?

A. The mutability of time.

Q. *What learn we by that?*

A. Firſt, that nothing in this world is permanent.

nent. Secondly, not to be grieved if we have not all things at once, nor enjoy them so long as we would, from *v.* 1. to 8.

Q. *Why can we have nothing but painful travel?*

A. Because thereby the Lord doth humble us, *v.* 10.

Q. *Are the conditions of men and beasts alike?*

A. Yes, touching the death of their bodies, *ver.* 19.

Q. *How do they differ?*

A. The one is partaker of reason, the other is governed by sense; the one perisheth body and soul, the other liveth eternally.

Q. *How, both in body and soul?*

A. After the resurrection of the flesh.

The Doctrine of the 4. Chapter.

Question.

How doth he further prove vexation of spirit?

A. In that the innocent are still oppressed, and no man comforteth them, *v.* 1.

Q. *How is the poor man preferred before the King?*

A. By wisdom, *v.* 13.

Q. *What is the bond of friendship?*

A. Society.

Q. *What is the benefit of society?*

A. Mutual comfort and help, one man of another, *v.* 10, 11, 12.

The Doctrine of the 5. Chapter.

Question.

IN *speaking to God, what must we avoid?*
A. Temerity and multitude of words.
Q. *Who doth see the oppression of the poor?*
A. The Lord.
Q. *Who shall redress them?*
A. He that sees them, *v.* 8.
Q. *What learn we by this?*
A. Not to be astonished at the malice of the world, since our revenger lives.
Q. *How is the desire of the covetous?*
A. Insatiable, *v.* 10.
Q. *For what is the night appointed?*
A. For rest to all creatures.
Q. *How rests the covetous man?*
A. Unquietly.
Q. *How rests the labourer?*
A. His sleep is sweet unto him, *v.* 11.

The Doctrine of the 6. Chapter.

Question.

HOw *is the rich man miserable?*
A. In that God hath given him much treasure and wealth, and he wanteth the power to enjoy it, *v.* 2.
Q. *How cometh that to pass?*
A. Either by parsimony, loss, or sudden death.

The Doctrine of the 7. Chapter.

Queſtion.

WHy is the day of death better than the day of birth?

A. Becauſe our birth is the entrance to ſorrow and affliction? and our death the gate to joy and happineſs, *v.* 1.

Q. *Why is it better to go into the houſe of mourning, than into the houſe of laughter?*

A. Becauſe in the houſe of mourning we ſhall behold the judgment of God, and thereby learn to amend our lives, *v.* 2.

Q. *Why is it better to hear the rebuke of a wiſe man, than the ſong of a fool?*

A. Becauſe the one is inſtruction, the other loſs of time.

Q. *What is the perverſeneſs of the world?*

A. That the juſt ſometimes periſh, and the wicked man continueth long in his malice, *v.* 17.

Q. *When we are admoniſhed to leave wickedneſs, what muſt we do?*

A. Come at the firſt call.

The Doctrine of the 8. Chapter.

Queſtion.

WHom doth a Tyrant hurt?

A. Himſelf as well as others, *v.* 9.

Q. *Doth God puniſh ſinners?*

A. Yes.

Q. *Where-*

Q. *Wherefore?*

A. For their tryal, and to their greater comfort, v. 12, 13, 14.

The Doctrine of the 9. Chapter.

Question.

DOth prosperity and adversity teach us whom God loveth, and whom he hateth?

A. No.

Q. *why?*

A. Because they happen indifferently both to the righteous, and unrighteous, v. 2.

Q. *What is the difference then?*

A. The righteous are assured of Gods favour, by faith, so are not the other.

Q. *What is the opinion of Epicures?*

A. They had rather to be abject and live, than honourable and die, which is meant by the live Dog, and dead Lion, v. 4.

Q. *Why were they of that opinion?*

A. Because after this life they thought there was no other being.

Q. *How doth the world deceive her Favourites?*

A. By making them think they are blessed of God, when they have wealth and good success in this life.

Q *Are not these the blessings of God?*

A. Yes, to them that use them to his glory, and the benefit of the poor, otherwise no.

The

The Doctrine of the 10. *Chapter.*

Queſtion.

HOw are the deeds of the wiſe?

A. Diſcreet.

Q. *How are the deeds of a fool?*

A. Raſh, and abſurd, *v.* 4.

Q. *What vanity doth* Solomon *elſe note in this Chapter?*

A. That the worthy are diſplaced, and the unworthy advanced, *v.* 6, 7. That the Land is miſerable, whoſe Prince wanteth wiſdom, and whoſe Nobles are given to their own luſt and pleaſure, *v.* 16.

Q. *What treaſon doth God condemn in a Subject againſt his Prince?*

A. Not only treaſon in act, but treaſon in thought, *v.* 20.

The Doctrine of the 11. *Chapter.*

Queſtion.

TO whom muſt the rich be liberal?

A. To the poor.

Q. *When?*

A. In this life; becauſe after death there is no further power.

Q. *How muſt they be liberal?*

A. In diſperſing their alms to many.

Q. *By what example are we taught to be charitable?*

A. By

A. By the Cloud that poureth rain; by the Sea that casteth up her increase; by the Earth that yieldeth variety of fruits; by the Sun that casteth out his beams from East to West; all which are not thus serviceable and gracious for themselves, but for the benefit of others.

Q. *How shall the charitable man be rewarded?*

A. With plenty on Earth, and Treasure in Heaven.

Q. *If vanity be forbidden, why doth* Solomon *in the 9. verse of this Chapter counsel us to follow the lusts of our own heart?*

A. He doth it in derision (as if he should say) Go to, you worldings, glut your selves with a manner of vanity, but remember one day you shall come to judgment for all, *v.9.*

The Doctrine of the 12. Chapter.

Question.

TO *whom must we dedicate our youth?*

A. To the Lord.

Q. *Why?*

A. Because in age we shall be more unapt, *ver.* 1.

Q. *How shall we be more unapt?*

A. By reason of the weakness of the body, which is set down in the 3, 4, 5, 6. and seventh verses.

Q. *Whither returneth the soul in death?*

A. To him that gave it, *v.* 7.

The end of Ecclesiastes.

The

THE SONG OF SOLOMON.

Chapter 1.

Queſtion.

WHat is *contained in the Song of* Solomon?

A. A lively deſcription of the mutual love between Chriſt and his Church, under the name of Bride and Bridegroom.

Q. *What is underſtood by the Church?*

A. Every faithful Soul.

Q. *To what doth the faithful Soul compare her Bridegroom Chriſt Jeſus, in this firſt Chapter?*

A. To the ſavour of a ſweet oyntment, becauſe of his gracious benefits towards his, *v.* 2. To the Chariots of *Pharaoh*, becauſe of his power and ſtrength, *v.* 9. To a bundle of myrrh, becauſe of his holineſs, *v.* 13. To the grapes of *Engedi*, for his ſaving health, *v.* 14.

Q. *Can the Soul approach near unto Chriſt upon her own accord?*

A. No, except ſhe be drawn, that is, inticed by his holy Spirit, *v.* 3.

The Doctrine of the 2. *Chapter.*

Queſtion.

WHere doth the Church deſire to reſt?

A. Under the ſhadow of Chriſt, comparing him to a tree, *v.* 3.

Q. *To what doth Chriſt compare his Church?*

A. To a Roſe and Lilly among thorns.

Q. *Why?*

A. Firſt, for her beauty and pleaſure. Secondly, for her excellency above all other things, in that all other things in reſpect of her are but thorns, *v.* 2.

Q. *How doth ſhe figure the coming of Chriſt?*

A. Under the name of a Roe, or young Hart looking through the grates of a window.

Q. *What is underſtood by that?*

A. The divinity of Chriſt, ſhining thorow his humanity, *ver.* 9.

Q. *Cannot he then be perfectly known in this life?*

A. No, no more than he that ſtands behind a grate can be wholly or perfectly ſeen to our bodily eyes.

Q. *What did Chriſt after he came?*

A. Called to his beloved the Church, *v.* 10.

Q. *Did ſhe appear at his calling?*

A. No, ſhe hid her ſelf in the holes of the Rocks, *v.* 14.

Q. *Why did ſhe ſo?*

A. Becauſe of her ſins.

Q. *How did he comfort her?*

A. By telling her the winter was paſt, that is, ſin was killed; and the chearful Spring appeared, that is, grace and Salvation was come, *ver.* 11, 12.

Q. *What*

Q. *What is the Church compared unto?*

A. A Dove.

Q. *Why?*

A. Because of her meekness, *v.*14.

Q. *What are the enemies of this Church compared unto?*

A. To Foxes.

Q. *Why?*

A. Because of their malice and craft, *v.*15.

The Doctrine of the 3. Chapter.

Question.

WHat is the desire of the Church?

A. To be joyned inseparably with Christ, *v.*4.

Q. *How doth she think to satisfie her desire?*

A. By seeking after him.

Q. *When?*

A. At all times, and in all places; but especially in the time of trouble and persecution, *ver.* 11.

Q. *Will he hear her?*

A. Yes, and deliver her, making her rise out of the wilderness of affliction like a pillar of smoak perfumed with myrrh and incense.

Q. *How is that?*

A. Triumphantly.

Q. *What will he then do?*

A. Shew her his place of rest, the guard set to attend it, and his Crown of Glory, *v.*7,11.

Q. *What be those?*

A. First, quiet of conscience: Secondly, protecting of angels: Thirdly, eternal happiness.

The Doctrine of the 4. *Chapter.*

Queſtion.

WHat doth *Chriſt in this Chapter?*

A. Set forth the beauty of his Spouſe.

Q. *How?*

A. By comparing her to divers precious and pleaſant things.

Q. *To what doth he compare her eyes?*

A. To a pair of Doves eyes, *v.* 1.

Q. *To what her hair?*

A. To a flock of Goats looking down Gilead, *ver.* 1.

Q. *To what her teeth?*

A. To a flock of Sheep new waſht, *v.* 2.

Q. *To what her lips?*

A. To a thread of Scarlet, or the dropping of the honey-comb, *v.*3,11.

Q. *To what her neck?*

A. To the Tower of *David*, v 4.

Q. *To what her breaſts?*

A. To two young *Roes*, feeding amongſt Lillies, *v.* 5.

Q. *To what her love?*

A. To the pleaſure of Wine, or the ſavour of ſweet ſpices, *v.*10.

Q. *To what her whole body?*

A. To a Garden planted with *Pomegranats, Spikenard, Calamus, Cinamon, Myrrh, Aloes,* and other chief Spices, *v.*12,13,14.

Q. *The Church, or the ſoul of the faithful, being compared to a Garden, what doth ſhe?*

A. Call upon her Bridegroom (Chriſt Jeſus) to be unto her a fountain of living waters, and

to

to breathe upon her with the breath of his ho
Spirit, that ſhe may fructifie.

Q. *In what?*

A. In love and true obedience.

Q. *Why is the Church of Chriſt compared unto th earthly perfections?*

A. Becauſe of our weak capacity, that theſe viſible beauties we may in ſome meaſu apprehend the inviſible glory of Chriſt, and h elect.

The Doctrine of the 5. *Chapter.*

Queſtion.

W*Hat doth Chriſt in this fifth Chapter?*

A. Call the faithful to a banquet Spices, Honey, Milk, and Wine.

Q. *What is ſignified thereby?*

A. His bounty, in heaping his graces upon t faithful; *v.* 1.

Q. *Are we ready to come when he calls?*

A. No, ſleep, that is, the cares of this wo detain us, *v.* 2.

Q. *Doth he then ſtraight forſake us?*

A. No, he ſtands without, calling ſtill till h locks be wet with the dew of the night.

Q. *What underſtand you by that?*

A. The long patience of the Lord towar ſinners, *v.* 2.

Q. *But if we abuſe this patience, what ſhall fall us?*

A. We ſhall ſeek the Lord, and he will not found, *v.* 6.

Q. *In his abſence what ſucceſs have we?*

A. W

A. We fall into the hands of cruel Watchmen.

Q. *Which be they?*

A. False Teachers.

Q. *How do they handle us?*

A. Wound our consciences with their traditions, *v.* 7.

Q. *What marks doth the Church deliver of Christ, to find him out?*

A. She saith his head is of gold, *v.* 11. His eyes are like Doves eyes, *v.* 12. His cheeks are as beds of spices, and sweet flowers, *v.* 13. His lips like Lillies dropping with myrrh, *v.* 13. His hands as rings of Gold, set with the *Chrisolite*, *v.* 14. His belly as *Ivory* covered with *Saphirs*, *v.* 14. His legs as pillars of marble set upon sockets of Gold, *v.* 15. His countenance as *Lebanon*, *v.* 15. His mouth as sweet things, *v.* 16.

Q. *What is signified by these comparisons?*

A. The infinite gifts and graces which the presence of Christ brings to the faithful.

The Doctrine of the 6. Chapter.

Question.

HOw is the Church assured of the love of Christ?

A. By his words.

Q. *What are they?*

A. I am my beloveds, and my beloved is mine, *ver.* 3.

Q. *How many Churches be there?*

A. But one true Church, as there is but one Christ the head thereof.

Q. *How ought that Church to be affected?*

A. Chastly and without pollution.

Q. *How*

Q. *How is her aſpects?*

A. Freſh as the morning, fair as the Moon clear as the Sun, and terrible as an Army with Banners, *v.* 10.

The Doctrine of the 7. Chapter.

Queſtion.

HOw many *are the ſpecial vertues of the Church?*

A. Faith, Charity, and good Works.

Q. *How are they expreſt unto us?*

A. By the ſimilitude of the Palm-tree, *v.*7.

Q. *What are the properties of the Palm-tree?*

A. The leaves are always green, and the fruit continual.

Q. *Apply it.*

A. As the Tree is always green, and full of fruit, ſo ought our Faith to be flouriſhing, and our good deeds without ceaſing.

The Doctrine of the 8. *Chapter.*

Queſtion.

OF *whom will the Church be taught?*

A. Of Chriſt alone, *v.* 2.

Q. *By whom is ſhe upheld?*

A. By the ſtrength of his hands, *v.*3.

Q. *In what ſort doth ſhe deſire Chriſt to manifeſt his love towards her?*

A. By ſetting her as a Seal upon his heart, and a Signet upon his arm, *v.*6.

Q. *What*

Q. *what is his love?*
A. A burning zeal not to be quencht, *v.7.*
Q. *How is his jealousie?*
A. Cruel, like the grave, *v.6.*
Q. *where is the dwelling of Christ?*
Q. In his Church.
Q. *How must it be fortified with his presence?*
A. With a wall and a door.
Q. *what is understood by these two things?*
A. Fidelity and Constancy.

THE PROPHESIE OF ISAIAH.

Question.

HOw *was* Isaiah *descended?*
A. From the lineage of Kings.
Q. *Who was his Father?*
A. *Amez*, Brother to *Azariah*, King of *Judah.*
Q. *How long did he propheſie?*
A. Threescore and four years, from the time of *Uzziah*, to the Reign of *Manasseh.*
Q. *Who put him to death?*
A. Manasseh.
Q. *Upon how many points doth the Doctrine of the Prophets consist?*
A. Upon three.

Q. *Which be they?*
A. Inſtruction, reprehenſion, and conſolation.
Q. *Inſtruction, how?*
A. To teach them to know their ſins.
Q. *Reprehenſion, how?*
A. To rebuke them for ſin.
Q. *Conſolation, how?*
A. To comfort them upon their repentance.

The Doctrine of the 1. *Chapter.*

Queſtion.

WHat *was the firſt ſin* Iſaiah *reproved?*
A. The ingratitude of the *Iſraelites.*
Q. *Wherein ſtood their ingratitude?*
A. In forſaking their God that had nurſed and brought them up.
Q. *How did he ſhew them their ingratitude?*
A. By the example of brute beaſts; the Oxe, and the Aſs know their Maſters crib, but *Iſrael* forgets his God, v. 3.
Q. *What was the ſecond ſin* Iſaiah *reproved?*
A. Obſtinacy, or ſtubbornneſs of heart.
Q. *How were the* Iſraelites *obſtinate?*
A. In that being plagued, they continued ſtill in their wickedneſs, v. 5.
Q. *What is threatned to ſuch kind of people.*
A. Deſolation to their land, and deſtruction to themſelves, v. 7, 8.
Q. *What was the third ſin* Iſaiah *reproved?*
A. Hyprocriſie.
Q. *Wherein were they hypocrites?*
A. In thinking to pleaſe God with their multitude of ſacrifices, notwithſtanding they had neither faith, nor repentance.

Q. *To*

Q. *To pray then, or to do any other ſervice to God without faith and repentance, how is that accepted?*

A. The Lord turns away his face, hates it, and thinks it abominable, *v.*13,14,15.

Q. *But if we come with a pure heart, how will he deal with us?*

A. Though our ſins were as red as crimſon, he will make them as white as ſnow, *v.*18.

Q. *What was the fourth ſin* Iſaiah *reproved*;

A. Extortion; their hands are full of blood, their Princes maintained thieves, and delighted in bribes; nor was the widow or fatherleſs regarded.

Q. *How did God account of them for theſe offences?*

A. As his enemies, *v.*24.

Q. *How did he threaten to puniſh them?*

A. By pouring out his vengeance upon them.

Q. *After what manner?*

A. In burning out the droſs of their wickedneſs by the fire of affliction, *v.*25.

The Doctrine of the 2, 3, 4. *Chapters.*

Queſtion.

IN *all the threatnings which God pronounceth againſt the world for ſin, what is ſtill remembred?*

A. The mercy of his covenant, that his Church ſhould ſtill be preſerved and planted.

Q. *Where?*

A. In *Jeruſalem* firſt, and after through the whole world, *v.*2.

Q. *What learn you by that?*

A. That the Gentile as well as the *Jew* ſhall be made partaker of the reconciliation between God and man, by the coming of Jeſus Chriſt.

Q. *What was the fifth ſin* Iſaiah *reproved?*

A. Haughtineſs of mind.

Q. *How was it puniſhed?*

A. By being brought low, *ch.* 2.12.

Q. *What was the ſixth ſin* Iſaiah *reproved?*

A. Mens confidence in their riches.

Q. *How was it puniſhed?*

A. They were made poor, *ch.* 2.19.

Q. *Where reſts the ſpoil of the poor?*

A. In the hands of the covetous, *ch.* 3.14.

Q. *What was the ſeventh ſin* Iſaiah *reproved?*

A. The pride of Women.

Q. *Wherein did their pride conſiſt?*

A. In their looks, their gaite, and in their clothing.

Q. *How were their looks?*

A. Haughty.

Q. *How was their gaite?*

A. Mincing, and they made a tinkling with their feet, *ch.* 3.16.

Q. *How was their attire?*

A. Too coſtly and effeminate, uſing perfumes, bracelets, ear-rings, curlings, and ſuch like, more than was needful.

Q. *How did God puniſh them?*

A. He turned their ſweet odour into ſtink, their neat array into ſack-cloth and rags, their pride of hair into baldneſs, and their beauty into burning, *ch.* 3.24.

Q. *Doth God hold the Husbands of ſuch women excuſed?*

A. No, he lets them fall by the ſword, takes away the wiſe and the ſtrong from amongſt them, and ſets fools and effeminate perſons to rule the Land, *ch.* 3.25.

The Doctrine of the 5, to the 7. Chapter.

Queſtion.

WHat doth Iſaiah *compare the houſe of* Iſrael *unto?*

A. To a vineyard.

Q. Who planted it?

A. God.

Q. With what?

A. With the beſt plants.

Q. What fruit brought it forth?

A. Wild grapes.

Q. What did the Lord to it then?

A. He pulled down the hedge, and laid it waſte, *ch.* 5. 1, 2, 3.

Q. Apply this to the preſent time?

A. England may be ſaid to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long time cheriſhed and defended; but if he find we bring forth wild grapes, for good grapes, deeds of corruption, for deeds of ſanctity; he will ſuffer us to be trodden down, and deſtroyed.

Q. Againſt how many ſorts of men doth Iſaiah *pronounce a woe in this Chapter?*

A. Againſt five.

Q. Which are the firſt?

A. Extortioners, Wo unto them that joyn houſe to houſe, and land to land, *ch.* 5.8.

Q. What are the ſecond?

A. Drunkards, Wo unto them that riſe early to drink wine, and to them that continue until night, *ch.* 5.11.

Q. Which are the third?

 A. Inticers

A. Inticers to vanity, Woe unto them that draw iniquity with cords of vanity, and ſin as with Cart-ropes, *ch.*5.18.

Q. *Which are the fourth?*

A Perverters of truth, Woe be unto them that ſpeak good for evil, and evil for good; which put darkneſs for light, and light for darkneſs, *ch.*5.20.

Q. *Which are the fifth?*

A. Contemners of government, Woe unto them that are wiſe in their own conceit, *ch* 5.21.

Q. *How ſhall it be with thoſe men?*

A. Their root ſhall be as rottenneſs, and their bud as duſt.

Q. *What elſe?*

A. The Lord will make a ſign to a ſtrange Nation, that ſhall come ſuddenly upon them, and deſtroy them, *ch.*5.26.

The Doctrine of the 7, *to the* 30, *Chapter.*

Queſtion.

DId Iſaiah *propheſie of Chriſt?*

A. Yes.

Q. *How?*

A. That he ſhould be born of a Virgin, and be a ſtumbling-block to many of the *Jews*, ch. 7. 17.

Q. *What ſhould his name be?*

A. Immanuel.

Q. *What doth that ſignifie?*

A. God with us, which name can agree with none but Chriſt, becauſe he was both God and man, *ch.* 7.14.

Q. *Why did God ſend Chriſt the* Meſſias?

A. Firſt,

A. First, in regard of his promiſe, *Gen.* 5. *v.* 15. Secondly, in regard of his zeal, *ch.* 9. 7.

Q. *Whom did God make his inſtruments for puniſhing the* Iſraelites.

A. The *Aſſyrians* and *Egyptians.*

Q. *How did they uſe their authority?*

A. To their own glory.

Q. *What was their reward?*

A. He was to them a fire, and conſumed them, and to his repentant people a light to comfort them, *ch.* 10. 13, 17.

Q. *What was that light?*

A. Chriſt the perpetual peace-maker, *ch.* 11. 6, 7, 8.

Q. *Who was the fire that deſtroyed the Aſſyrians?*

A. The *Medes* and *Perſians*, ch. 13. 17.

Q. *How did God puniſh the* Iſraelites?

A. As his Children, to chaſtiſe them. *ch.* 14. 1.

Q. *How the Aſſyrians and others?*

A. As his enemies, quite to deſtroy them, *ch.* 13. 9.

Q. *Againſt how many Kingdoms did* Iſaiah *prophecie?*

A. Againſt eight.

Q. *Which be they?*

A. The Kingdom of the *Egyptians*, ch. 19. The Kingdom of the *Chaldeans*, chap. 11. The Kingdom of Tyre and Sidon. The Kingdom of the *Aſſyrians*, ch. 10. 16. The Kingdom of the *Iſraelites*, ch. 22. The Kingdom of the *Arabians*, ch. 21. And the Kingdom of the Devil, *ch.* 27.

Q. *In which of theſe Kingdoms did God ſtill reſerve a ſmall number to himſelf?*

A. In the Kingdom of the Hebrews.

Q. *were the people ſoon inſtructed in the word of God?*

A. No, but with much ado, and often repeating, precept upon precept, and line upon line, *ch.*28.13.

Q. *What was the reaſon?*

A. Their corruption of life, and ſlackneſs to all goodneſs, *ch.*28.7.

Q. *How were they corrupt in life?*

A. By profeſſing God with their lips, and denying him in their hearts, *ch.*29.13.

Q. *What was the puniſhment aſſigned unto them for that?*

A. Their Prophets were blind, and could not direct; and they had their eyes ſhut up, that they could not ſee what was good for themſelves.

Q. *What is the Doctrine we learn thereby?*

A. That the Preacher can neither teach, nor the hearer underſtand, except God open the mouth of the one, and prepare the heart of the other.

Q. *How doth God puniſh ſinners in this life?*

A. With the bread of adverſity, and the water of affliction, *ch.*30.20.

Q. *But if they repent, how are they rewarded?*

A. With great plenty.

Q. *What is the puniſhment of the wicked after this life?*

A. The torment of Hell.

Q. *Is there any mention of Hell in the Book of* Iſaiah?

A. Yes.

Q. *Where?*

A. In *ch.* 30.33.

Q. *Repeat the deſcription?*

A *Tophet* is prepared of old even for the King, it is deep and large, the burning thereof is fire, and much wood, the breath of the Lord, like a River of Brimſtone doth kindle it.

The Doctrine of the 31, *to* 45, *Chapter.*

Queſtion.

WHen we truſt in the Lord how doth he defend us?

A. As the Lion doth his prey, *ch.* 31. 4.

Q. *But if we forſake him, and ſeek help of others, what ſhall become of us?*

A. Both the helper and helped ſhall periſh, *ch.* 34 3.

Q. *What ſhall their habitation be made?*

A. A hole for Dragons, and a court for Oſtriches, *ch.* 34. 13.

Q. *What ſhall it yield?*

A. Thorns, nettles, and thiſtles.

Q. *But what ſhall be the habitation of ſuch as depend upon Chriſt?*

A. Flouriſhing and full of joy, there ſhall neither Lion, nor noyſome Beaſt come near it, *ch.* 35 9,10. The weak ſhall be made ſtrong, *ch.* 35 4. The blind ſhall ſee, the deaf ſhall hear, *ch.* 35 5. The lame ſhall leap, the dumb ſhall ſpeak, *ch.* 35 6.

Q. *Who doth* Iſaiah *propheſie ſhall prepare the way of Chriſt?*

A. John Baptiſt, *ch.* 40.

Q. *Where ſhould he proclaim his meſſage?*

A. In the Wilderneſs.

Q. *What ſhould his direction be?*

A. To have letts removed, *ch.* 40. 4.

Q. *May the eſſence of God be comprehended under any form?*

A. No, no more than waters can be held in a mans fiſt, Heaven meaſured with a ſpan, the duſt

of the Earth numbered, or the mountains weighed, *ch.* 40.12.

Q. *What is the Earth in his sight?*

A. As a little dust.

Q. *What are the Nations of the Earth?*

A. As a drop of water, or as grashoppers, *ch.* 40.15, 22.

Q. *But what are they whom the Lord exalteth?*

A. As a threshing instrument, able to bruise Mountains to powder; or as a whirl-wind, to scatter hills like chaff, *ch.*14.15,16.

Q. *How doth* Isaiah *teach the people to abhor Idolatry?*

A. By describing unto them the power of God, and the weakness of Idols, *ch.*41.22,23.

Q. *Declare the difference?*

A. God is a living essence:
Idols a dead metal.
God is without beginning;
Idols are made with mens hands.
God can do all things;
Idols nothing.
God knoweth all things;
Idols nothing.

Q. *What comfort have the faithful in distress?*

A. To think they have a God that is able, willing, and promiseth to deliver them, *ch.*43.

The Doctrine of the 45, *to* 55. *Chapter.*

Question.

By *whom did God promise deliverance to his people, from the captivity of* Babylon?

A. By *Cyrus* King of *Persia.*

Q. *What was* Cyrus?

A. An

A. An Heathen Prince.

Q. *Did he not know God?*

A. Yes, by a certain particular knowledge of his power, but not worſhip him aright, *ch.* 45. 1, 4.

Q. *How many years did* Iſaiah *Propheſie of this deliverance before it came to paſs?*

A. An hundred years.

Q. *Why did God chuſe a Heathen Prince to deliver his people?*

A. The more to expreſs his love and power; for the unlikelier the means was, the greater cauſe had the *Iſraelites* to glorifie him.

Q. *were not the* Babylonians *God's inſtruments for the puniſhing of his people?*

A. Yes.

Q. *Why then is he ſo much offended with them for doing it?*

A. Becauſe in executing his judgments they ſhewed no mercy, and waxed proud by his victory, *ch.* 47. 6, 7.

Q. *What is the cauſe of* Iſraels *captivity?*

A. Their tranſgreſſion.

Q. *What is the cauſe of their deliverance?*

A. The Covenant of Gods Mercy, *ch.* 50. 1.

Q. *Of what continuance is Gods Mercy?*

A. For ever; the Heavens ſhall vaniſh like ſmoak, and the Earth wax old like a garment, but the ſalvation of the Lord ſhall not be aboliſhed, *ch.* 51. 6.

Q. *Of what continuance are his judgments?*

A. But for a time; can a woman forget the child of her womb? If ſhe ſhould, yet the Lord ſhall not forget his, *ch.* 49. 50. and *ch.* 51. 22. and *ch.* 54. 8.

Q. *To whom then muſt the afflicted fly?*

A. To God.

Q. *How will he eſtabliſh them?*

A. In

A. In glory; their foundation ſhall be of precious ſtones, *ch.* 54.11. In peace, they ſhall be far from oppreſſion, *ch.* 54.14. In ſtrength, whoſoever ſhall gather himſelf againſt them, ſhall fall, *ch.* 54.15.

The Doctrine of the 55 *to* 65. *Chapter.*

Queſtion.

FOr what doth God offer theſe bleſſings unto us?

A. Neither for gold, nor ſilver; and freely, as the Prophet ſaith, Come, buy water, wine, and milk, without ſilver, and without money, *ch.* 55.1.

Q. *What is meant by water, wine, and milk?*

A. All things neceſſary to a ſpiritual life, as they are neceſſary to this corporal life.

Q. *What is the recompence God requireth?*

A. Obedience, to execute Juſtice, the benefit whereof returns unto man, *ch.* 56.1.

Q. *How are our vertues acceptable?*

A. If they be without hypocriſie.

Q. *How do hypocrites faſt?*

A. In puniſhing the body, and putting on ſackcloth, notwithſtanding that their hearts are full of malice, *ch.* 58.4,5.

Q. *How do the faithful faſt?*

A. In breaking the bonds of wickedneſs, in feeding the hungry, in viſiting the captive, and cloathing the naked, *ch.* 58.6,7.

Q. *What brings us to the knowledge of theſe things?*

A. The Preaching of the Word.

Q. *What kind of men muſt Preachers be?*

A. In

A. In voice, Trumpets; in care, Watchmen, to cry aloud, and continually, *ch.* 58. 1, and *ch.* 62. 6.

The Doctrine of the 65. *and* 66. *Chapters.*

Queſtion.

BEcauſe the Jews *had ſuch Preachers amongſt them continually, and yet fell from the Lord, what was their puniſhment?*

A. They were rejected, *ch.* 65. 13.

Q. Who were choſen in their ſtead?

A. The Gentiles, *ch.* 65. 1.

Q. What are they?

A. All Nations but the *Jews.*

Q. Doth his mercy extend to all?

A. Yes, and his Majeſty beyond all.

Q. How do you prove that?

A. Becauſe when the *Jews* would have built him an Houſe, he forbad them, *ch.* 66. 1.

Q. What was the reaſon?

A. He filleth Heaven and Earth with his Glory; and therefore cannot be included in a Temple of ſtone.

The end of Iſaiah.

JEREMIAH.

The Doctrine of Chap. 1 *to* 10.

Queſtion.

WHere *was* Jeremiah *born?*

A. In *Anathoth*, a City within three miles of *Jeruſalem.*

Q. *Whoſe Son was he?*

A. The Son of *Hilkiah.*

Q. *When began he to Propheſie?*

A. In the thirteenth year of *Joſiah* King of *Judah.*

Q. *How long did he Propheſie?*

A. Till the Captivity in *Babylon*, and ſomewhat after.

Q. *How many years was that?*

A. About fourty years.

Q. *When was he ſanctified to his Office?*

A. Even from his Mothers womb, *ch.* 1. 5.

Q. *What did he after he was called?*

A. Proclaim the will of him that ſent him, without fear, *ch.* 1. 17.

Q. *What do we learn thereby?*

A. Miniſters muſt not intrude themſelves into the Church before they are called; and when they are called, they muſt fore-ſlow no time, nor be diſmayed for any danger.

Q. *What was the firſt ſin* Jeremiah *reproved?*

A. Idolatry.

Q. *In what words?*

A. My

A. My people have forſaken me the fountain of living waters, to dig them pits, yea broken pits, that can hold no water, *ch.* 2.13.

Q. After this ſin what is required of us?

A. Repentance.

Q. Upon repentance, what is promiſed?

A Mercy, *ch* 3.12.

Q. In their repentance, what did they?

A. Turn to the Lord.

Q. How ought we to turn unto the Lord?

A. With our whole hearts.

Q. If we do not ſo, what do we incur?

A. His wrath for counterfeiting.

Q. What is Gods wrath like?

A. A conſuming fire, *ch.* 4.4.

Q. What is his mercy like?

A. The waters in *Shiloah.*

Q. Wherein did God ſhew his Juſtice upon Iſrael?

A. In delivering them into the hands of their Enemies.

Q. wherein his mercy?

A. In ſaving ſome (for, ſaith he, I will not make a full end of you) to continue his Church, *ch.* 5. 18.

Q. Were the people ſo full of wickedneſs, that the Lord was ſo much incenſed againſt them?

A. Yes, they did caſt out malice and cruelty, as a fountain doth her waters, *ch.*6.7.

Q. Was there no eſtate clear?

A. No, neither Prince, Prieſt, nor People.

Q. What was their general ſin?

A. Covetouſneſs, *ch.* 6.13.

Q. What was their particular ſin?

A. The Princes did not execute juſtice, *ch.* 5.28. The Prieſts did flatter the people in their ſins, crying Peace, Peace, when there was no peace, *ch.* 6. 14. The People were of uncircumciſed

ciſed ears, and took delight rather in vain things than profitable doctrine, *ch.*6.10.

Q. *All this conſidered, they could not but ſee their own deſtruction?*

A. They did.

Q. *And how did they think to eſcape?*

A. By flying to the Temple where God had promiſed for ever to be preſent.

Q. *How did God anſwer them?*

A. In theſe words; Will you ſteal, Murther, and commit Adultery, and ſwear falſely, and burnt incenſe to *Baal*, and think to be delivered by ſtanding before me in the Temple? No, I have required Obedience, and not Sacrifice, *chap.* 7. 9.

Q. *In what manner did* Jeremiah *Propheſie their deſtruction?*

A. By the entrance of the *Aſſyrians* (a mighty Nation) into the land.

Q. *Reherſe the Prophets words?*

A. Lo, Houſe of *Iſrael*, I will bring a Nation upon thee from far: whoſe quiver is a ſepulchre, and they ſhall eat thine harveſt, and thy bread, they ſhall devour thy ſons and daughters, they ſhall eat up thy ſheep, and thy bullocks, they ſhall ſpoil thy vines, and thy fig-trees, and they ſhall deſtroy with the ſword thy fenced Cities, *ch.* 5. 15. 16, 17.

Q. *Did they not repent?*

A. No, but provoked Gods wrath by other ſins.

Q. *What were they?*

A. Lying, *ch.*9.3. Deceit, *ch.*9.4. and diſſimulation, *ch.* 9.8.

Q. *I am ſure, though they could not ſee their own danger, yet* Jeremiah *did (as all true Miniſters ſhould) relent at their hardneſs of heart.*

A. Yes,

A. Yes, and wiſht his eyes were a Fountain of tears, *ch.*6.1.

Q. How came that hardneſs of heart in them?

A. They did glory in their miſdeeds.

Q. What ought a man to glory in?

A. Neither in wiſdom, ſtrength, nor riches, *ch.* 9.23.

Q. In what then?

A. Let him that glorieth, glory in this, that he knoweth the will of the Lord; for he it is that ſheweth mercy, judgment, and righteouſneſs on the earth, *ch.* 9.24.

The Doctrine of Chap. the 10. *to* 21.

Queſtion.

TO whom only belongeth dominion?

A. To the Lord, mighty in power, and King of Nations, *ch.* 10.

Q. What were the Iſraelites *then, in leaving him to cleave to Idols?*

A. Sots, and fools, *ch.* 10.8.

Q. Why?

A. Becauſe they left the truth to embrace the works of errour.

Q. What were the works of errour?

A. Making of Images, *ch.* 10.15.

Q. Whence were they infected with this infection?

A. From the Heathen.

Q. What other errors had the Heathen?

A. Divination by Stars, and South-ſaying.

Q. Is it not lawful to fear the conjunction of Stars and Planets?

A. No.

Q. Your reaſon?

A. Be-

A. Becauſe the Lord in theſe words hath forbidden it. Be not afraid of the ſigns of Heaven, though the Heathen be afraid of ſuch, *ch.*10.2.

Q. *As long as we abide in ſin, will the Lord hear our prayer?*

A. No, nor any that pray for us, *ch.*11.14.

Q. *How odious is ſin?*

A. So odious, that the land wherein ſinners live, ſhall mourn, the herbs of the field wither, and the beaſts and the fowls of the air be conſumed, *ch.* 12. 4.

Q. *By what Parable did* Jeremiah *prefigure the deſtruction of the* Jews?

A. By the Parable of the linnen girdle which he hid in the rock, and after certain days coming to take it up, he found it was rotten and fit for no uſe.

Q. *Rehearſe the meaning.*

A. That as the girdle cleaveth to the loins, ſo had the Lord tyed the houſe of *Iſrael* unto him, but ſince they had forſaken him (like the girdle) they ſhould rot, and be caſt off, as fit for no uſe, *ch.*13.10,11.

Q. *How hard is it for an evil man to do well?*

A. As hard as to change the Blackmoors skin, or the Leopards, *ch.*13.13.

Q. *Which are the four plagues God uſually puniſheth withal?*

A. Peſtilence, Famine, Sword, and Fire.

Q. *How do the wicked people reward them that tell them of their ſins?*

A. With curſes, as the *Jews* did *Jeremiah*, *ch.* 15. 10.

Q. *But what doth the Lord for them?*

A. In time of his vengeance favours them, and ſuffers the others to periſh.

Q. *Fell it out ſo with* Jeremiah?

A. Yes,

A. Yes, for when the *Jews* were led away captive, the enemy gave *Jeremiah* choice to live in his Country, or to go wither he would, *ch.* 39. 11, 12.

Q. *With what pen doth the Devil write iniquity in the hearts of the obſtinate?*

A. With an Iron pen.

Q. *What is ſignified thereby?*

A. That men accuſtomed to ſin, can hardly be reclaimed.

Q. *Will the Lord only be truſted in?*

A. Yes.

Q. *What is pronounced againſt them that make fleſh their arm, that is, depend upon men, and forget God?*

A. A heavy curſe, *ch.* 17. 5.

Q. *How many ways did* Jeremiah *ſuffer under the hands of the* Jews?

A. Three manner of ways; firſt, they curſt, and ſpake evil of him; then they took counſel againſt his life; at laſt they ſmote him, and caſt him into priſon, *ch.* 15. 10. and *ch.* 18. 11. and *ch.* 20. 2.

Q. *What may we learn by theſe his afflictions?*

A. That the true Miniſters of God ſhall always be ſubject to the like.

The Doctrine of Chap. 22. *to* 30.

Queſtion.

WHat *were the works commanded the* Jews?

A. To execute Juſtice, *ch.* 22. 3. to deliver the oppreſſed, to favour the ſtranger, to help the fatherleſs and widow, to do no violence, nor ſhed blood.

Q. *What*

Q. *What were they works the followed?*

A. They builded houſes with bribes, and chambers with extortion; they uſed their neighbours help, and paid him not his hire, *ch.* 22. 13.

Q. *What followed?*

A. Deſtruction without pity, *ch.* 22. 11.

Q. *In what manner?*

A. They were led into captivity, their King ſlain, and left unburied, *ch.* 22. 19.

Q. *Who miſled the King?*

A. The falſe Prophets.

Q. *What was their reward?*

A. Woe be unto them that ſcatter the ſheep of my paſture, ſaith the Lord, *ch.* 23. 1.

Q. *How did* Jeremiah *propheſie a redreſs for this inconvenience?*

A. By the coming of Chriſt the true Paſtour.

Q. *In what words?*

A. Behold (ſaith the Lord) I will raiſe unto *David* a righteous branch, *&c.* in his days *Judah* ſhall be ſaved, and *Iſrael* dwell in ſafety, *ch.* 23. 5, 6.

Q. *Here was a threatning and a promiſe, what is ſignified thereby?*

A. That as *Jeremiah* did, ſo the Miniſters of God, muſt always mix comfort with their bitter Doctrine.

Q. *When they threaten, what is their doctrine like?*

A. A fire, or a hammer that breaketh a ſtone, *ch.* 23. 29.

Q. *But when they promiſe, what is it like?*

A. Comfortable Waters, or precious Balm.

Q. *How long lived the* Iſraelites *in bondage under the King of* Babel?

A. Seventy years, *ch.* 29. 10.

The

The Doctrine of Chap. 30. *to* 41.

Queſtion.

After their denounced ſervitude, how doth Jeremiah *comfort the* Jews?

A. Firſt, with their return again to their own Country, *ch.*30.3. Secondly, with the deſtruction of their enemies, *ch.* 30.16. Thirdly, with joy, plenty, and peace, *ch.* 13.12, 18.

Q. *What aſſurance doth* Jeremiah *give of Gods promiſe?*

A. As ſure as he is God of Heaven, and Earth, and giveth the Sun to rule the day, and the Moon the night, *ch.*33.20.

Q. *How doth God oftentimes check the lew life of Chriſtians?*

A. By their better life which are no Chriſtians?

Q. *Your proof.*

A. It may appear by the example of the ſons of *Jonadab*, ch.35.8.

Q. *What did they?*

A. Their Father gave them a commandment, and it was kept the ſpace of three hundred Years.

Q. *What was the Commandment?*

A. That none of that ſtock or family ſhould drink wine.

Q. *Of what deſcent were the Sons of* Jonadab?

A. No *Iſraelites*, though more zealous in the ſervice of God than they.

Q. *What infers this example?*

A. That if they thought it a diſparagement to break the vow made unto an Earthly Father, how

how much more shameful should it be for Christians to forget their promise made to the Father of Heaven? they kept their vow three hundred years, but Christians (I fear) break theirs every hour.

Q. *You said before that* Jeremiah *was in prison?*

A. I did.

Q. *Who did imprison him?*

A. King *Jehoiakim* first, and then *Zedekiah*?

Q. *When he was in prison did he neglect his Office?*

A. No, for when he could not speak to the *Jews*, he sent to them.

Q. *Whom?*

A. Baruch.

Q. *With what?*

A. With a Book, containing all the curses of God against the *Jews*.

Q. *Who wrote it?*

A. *Baruch*, from the mouth of *Jeremiah*, ch. 36. 4.

Q. *To whom did* Baruch *read it?*

A. To the Princes, who told the King of it.

Q. *Which King?*

A. Jehoiakim.

Q. *How did he accept it?*

A. He burnt it, *ch.* 36. 22.

Q. *What did* Jeremiah *then?*

A. He wrote another Book, *ch.* 36. 32.

Q. *What learn we by that?*

A. Though the wicked would quite deface the word, yet God will have it still preserved.

Q. *What was the message of the Lord that* Jeremiah *declared to* Zedekiah, *afterward King?*

A. That he should yield himself to *Nebuchadnezzar*, and the City should be saved.

Q. *Did* Zedekiah *regard his counsel?*

A. He

A. He hears it, but did not perform it.

Q. *What was his hinderance?*

A. His Princes; that perſwaded him the contrary.

Q. *What did the Princes to* Jeremiah?

A. Put him into a dungeon.

Q. *Who wrought his deliverance?*

A. Ebedmelech a Moor, and one of the Kings *Eunuchs*, ch. 38.7.

Q. *What learn we by that?*

A. That more faith ſometimes is found in a ſtranger than in a mans own Countryman.

Q. *What became of* Zedekiah *for diſobeying* Jeremiah?

A. His eyes were put out, and his ſons ſlain before his face, *ch.* 39.7.

Q. *How went it with* Jeremiah?

A. He found favour (as the Lord before had promiſed) with *Nebuzaradan* the chief Captain, who gave him liberty and reward, *ch.* 40.

The Doctrine of Chap. 41. *to the end.*

Queſtion.

W*Hom did* Nebuchadnezzar *make his Subſtitute over the Paleſtine?*

A. Gedaliah the Son of *Ahikam?*

Q. *Who ſlew* Gedaliah?

A. Iſhmael, the Son of *Nethaniah.*

Q. *Why?*

A. In the envy of his government.

Q. *What did the people afterwards?*

A. Went

A. Went under *Johanan* into *Egypt.*

Q. Had not Jeremiah *forbidden them ſo to do?*

A. Yes, but they obeyed not.

Q. Wherefore did they not obey?

A. They feared War and Famine, *ch.* 42.14.

Q. What followed their diſobedience?

A. They were deſtroyed from the leaſt to the moſt.

Q. By whom?

A. By King *Nebuchadnezzar*, that came againſt *Egypt* ſo what they feared in their own Countrey (famine and war) fell upon them in another.

Q. Who deſtroyed the Kingdom of Babel?

A. Cyrus.

Q. Who moved him thereunto?

A. The Spirit of God.

Q. For what cauſes?

A. Becauſe they gloried in the ſpoil of *Iſrael*, and ſaid, We offend not; becauſe they have ſinned againſt the Lord, the hope of their Fathers, *ch.* 50.7,11.

Q. What was Nebuchadnezzar *called?*

A. The hammer of the world.

Q. Why?

A. Becauſe he had ſmitten down all the Princes and people of the world, *ch.* 51.23.

The end of Jeremiah.

The

THE LAMENTATIONS OF *JEREMIAH.*

Queſtion.

OF *whom may we learn true and Chriſtian-like compaſſion?*

A. Of the Prophet *Jeremiah.*

Q. *Wherein?*

A. In lamenting for his Countreymen the *Jews*, notwithſtanding they had reviled him, beaten him, impriſoned him, and ſought his death, and all for his love and good-will towards them.

Q. *Wherein conſiſteth his love?*

A. In daily admoniſhing them of their ſin, that they might repent, and ſhewing them aforehand what plagues would follow if they repented not.

Q. *What was it he did lament them for?*

A. Their ſubverſion and overthrow.

Q. *By whom was their ſubverſion contrived?*

A. By the *Babylonians* their cruel enemies.

Q. *In what manner?*

A. Firſt, they were beſieged, then ſuffered Famine, inſomuch as they dyed in their ſtreets, and the Mothers devoured their own Children,

*ch.*1.1,11. and *ch.*2.11. Of Princes they became tributaries, *ch.*1.1. Their joy was turned to tears, *ch.*1.2. Their freedom to Captivity, *v.* 3. Their gorgeous buildings to a deformed heap, *v.* 4. Their friends forſook them, *v.* 4. Their enemies laughed at them, *v.* 6. Their valiant men were trodden down; their young men ſlain; their Virgins defloured, *v.* 15. And (which was the grief of all griefs) their God had forſaken them; for when they ſtretched out their hands, there was none to comfort them, *ch.*1.16,17.

Q. *What may this example ſerve for?*

A. To admoniſh all Cities of the World, be they never ſo famous, never ſo rich, never ſo mighty, to beware how they provoke Gods wrath againſt them, through their intolerable impiety.

Q. *What were their moſt intolerable ſins?*

A. The deſpiſing the counſel of the Prophets; their revolting from the truth, to embrace falſhood and vanity, and their abuſing the long-ſufferance of the Lord.

Q. *Did the Lord forewarn them of this deſolation?*

A. Yes, many hundred years before it came, even from the time of *Moſes*, and ſo from age to age, until the very hour of their Captivity, as appears *Deut.*28.64,65,66.

Q. *In this extremity what refuge doth the Prophet ſhew them?*

A. The holy Mount of the God of mercy.

Q. *How muſt they reach unto that Mount?*

A. With the Arms of Repentance, and Patience; with Repentance, in confeſſing their ſins, and being ſorry for the ſame; and with patience, in humble attending the hour of their deliverance.

Q. *Was this all the Prophet did for them?*

A. No,

A. No, like a holy and vertuous Paſtor, he joyned in fervent prayer with them, that it would pleaſe the Lord to ſhorten their days of wretchedneſs, *ch.* 5.

The end of the Lamentations of Jeremiah.

EZEKIEL.

The Doctrine of Chap. 1. *to* 10.

Queſtion.

BY whom was Ezekiel *called to Propheſie?*

A. By God.

Q. Where?

A. In *Chaldea.*

Q. At what time?

A. When *Jehoiakim* King of *Judah*, his Mother, and many lived in Captivity under *Nebuchadnezzar*, ch. 1. 2, 3.

Q. To what end?

A. To aſſure them, though they had yielded themſelves priſoners to the King of *Babylon*, and had lived in ſervitude to him five years, yet the Lord would remember his promiſe, and bring them home again.

Q. Did they diſtruſt in him?

A. Yes, and began to murmur.

Q. Yet the Lord inſpired Ezekiel *to ſpeak into them for their comfort*, ch. 12.

A. True.

Q. *What gather we from hence?*

A. Gods great mercy, and their weakneſs of Faith.

Q. *Did not* Ezekiel *Propheſie before?*

A. Yes, and by the counſel of him and *Jeremiah*, *Jehoiakim* did voluntarily ſubmit to the King of *Babel*; and therefore, to excuſe the Prophets, God gives him a new gift of Prophecy.

Q. *After what ſort?*

A. A Hand appears and delivers him a Book.

Q. *What was written in that Book?*

A. Wo and lamentation, *ch.*2.10.

Q. *What was he bid to do with this Book?*

A. Eat it, that is, imprint the words thereof in his heart.

Q. *Are none fit to be Gods meſſengers, but ſuch as receive his words into their hearts?*

A. No, and meditate thereon, which is called an eating.

Q. *How was the taſte of it in* Ezekiels *mouth?*

A. As ſweet as honey, *ch.* 3.3.

Q. *Did the people regard his meſſage?*

A. As they do now adays Gods Preachers, very ſlightly.

Q. *Was he diſcomforted thereby?*

A. No, God emboldened him, and gave him a fore-head as hard as Adamant, to out-face their rebellion, *ch.*3.9.

Q. *What if he had been diſcouraged, and given way to their ſin?*

A. Then the people dying in their ſins, their blood ſhould have been required at his hands, *ch.* 3. 18.

Q. *Who may take heed by this leſſon?*

A. All dumb, idle, and illiterate Miniſters.

Q. *But*

Q. *But he teaching them, and they not repenting, how then?*

A. Their blood ſhall be upon their own heads, *ch.* 3.18,19.

Q. *How did* Ezekiel *Propheſie the deſtruction of* Jeruſalem?

A. By the parable of his hair, the one part whereof he would burn, the other cut with the Sword, and ſcatter the third in the wind, *ch.* 5. 2.

Q. *What did this ſignifie?*

A. That one part of the people ſhould dye through famine; the ſecond be ſlain; and the third led into Captivity, *ch.*5.12.

Q. *All this while this is threatning; how doth the Prophet comfort them?*

A. By ſhewing that a remnant would be ſaved, and they ſhould be diſpleaſed for their ſins, and find mercy, *ch.*6.8.

Q. *How did God deliver that remnant in time of vengeance?*

A. By ſetting a mark upon them whereby they were known, as he doth upon all his elect, *ch.* 9. 6.

Q. *Rehearſe the Prophets words of their deliverance?*

A. As ſure as I live (ſaith the Lord) I will bring you from the people, and will gather you out of the Countries wherein you are ſcattered, with a mighty hand, and with a ſtretched-out-arm, and in my wrath poured out, *ch.* 20 33,34.

The Doctrine of Chap. 10. *to* 22.

Queſtion.

AFter Jehoiakim, *and the reſt were led into Captivity, thoſe that remained ſtill in* Judea, *how did they live?*

A. Like Murtherers, and Idolaters, *ch.*26.6.

Q. *who miſled them?*

A. Jezaniah, the Son of *Zur*, and *Pelatiah* the Son of *Benaiah*.

Q. *what did they boaſt of?*

A. That God had utterly forſaken theſe that were in captivity, and given the Land unto them in poſſeſſion, *ch.*11.13.

A. How was that reproach puniſhed?

A. Pelatiah, one of the chief Princes, was ſtruck with ſudden death, *ch.*11.15.

Q. *What may we learn by that example?*

A. That it is dangerous to miſ-judg of Gods ſecret Judgments.

Q. *What doth* Ezekiel *ſay againſt falſe Prophets?*

A. That they would be conſumed in the midſt of their vanities, *ch.*14.14.

Q. *How did the falſe Prophets ſeduce the people?*

A. By ſowing pillows under their elbows, and covering their heads with veils.

Q. *What is the meaning of that?*

A. They flattered them with ſecurity, and blinded their eyes with falſe deluſions, *ch.*13.8.

Q. *Why doth God ſend falſe Prophets, and unlearned Preachers amongſt his People?*

A. For their ingratitude, becauſe they do not hearken to the true Prophets and Preachers when they have them, a fault to be much feared in *England* at this time.

Q. *In*

Q. *In the time of Gods wrath may the wicked presume of safety for being in company with the godly?*

A. No.

Q. *Your proof.*

A. If (saith the Lord of *Judea*) I send my sword through this Land, and say unto it, Destroy both man and beast in it, though *Noah*, *Daniel* and *Job* were in the midst of it, they should deliver neither Son nor Daughter, but their own souls by their righteousness, *ch.* 14. 17, 18.

Q. *How doth God oftentimes punish us for sin?*

A. Even by the same means by which we made our selves to sin; as violence with violence, lust with lust; and as he did with the *Israelites*, which caused the *Egyptians*, *Assyrians*, and *Caldeans* to punish them for Idolatry, amongst whom they had learned Idolatry, *ch.* 16. 3, 30.

Q. *Will God punish one for the sin of another?*

A. No, every soul that sinneth shall suffer; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son, but the righteousness shall be upon him, and the wickedness of the wicked shall be upon himself, *ch.* 18. 20.

Q. *How is it said then that God will punish the sins of the Fathers upon the Children, to the third and fourth generation?*

A. That is meant if the Children continue in the sins of their Fathers, but otherwise not.

Q. *If the righteous man become wicked, what is his reward?*

A. Condemnation.

Q. *If a wicked man forsake his wickedness and live uprightly, what is his reward?*

A. Forgiveness, *ch.* 18. 26, 27.

The Doctrine of Chap. 20. to 37.

Queſtion.

WHat ſins, beſides Idolatry, haſtned the deſtruction of Jeruſalem?

A. Murthering of the Prophets, oppreſſing the ſtranger, neglecting the fatherleſs and widow, profaning the Sabbath, ſowing of diſſention, committing of inceſt, taking of bribes, uſury, and extortion, *ch.* 22. 6, 7, 8, 9, 10, 11, 12.

Q. *Do theſe ſins live at this day?*

A. Yes, in as rank a manner as they did then.

Q. *What is then to be feared?*

A. Leſt we ſhould be puniſhed as they were.

Q. *You ſpake before of the parable of the hair, whereby* Ezekiel *ſhewed the manner of* Jeruſalems *overthrow; ſhew me by how many ſigns and Parables he taught?*

A. By fifteen; whereof one being paſt before, there remains fourteen unſpoken of.

Q. *Rehearſe them in order. What is the firſt?*

A. The parable of the ſix men, that came with ſwords; and one in white cloathing, with pen and ink in his hand, *ch.* 6.

Q. *What doth that ſignifie?*

A. The fierce Souldiers that ſhould enter *Jeruſalem*; and by him in white, the mercy of the Lord, to mark ſuch as ſhould be ſaved.

Q. *What is the ſecond?*

A. The viſion of the man in white, that took burning coals from the Altar, and ſcattered them abroad, *ch.* 10.

Q. *What doth that ſignifie?*

A. The burning of the City of *Jeruſalem.*

Q. *What*

Q. *what is the third?*

A. The parable of *Ezekiel* carrying forth of his ſtuff out of the City by night, *ch.* 12.

Q. *what doth that ſignifie?*

A. That even ſo the *Iſraelites* ſhould be led with their burdens into Captivity.

Q. *what is the fourth?*

A. Of eating bread with trembling, and drinking water with trouble, *ch.* 12.

Q. *what is ſignified by that?*

A. The torment of mind, and affliction of body that ſhould accompany the *Iſraelites.*

Q. *what is the fifth?*

A. Setting up a wall, and daubing it with untempered morter, *ch.* 13.

Q. *what doth that ſignifie?*

A. The falſe Doctrine of the Prophets, when one did tell a lye, another would maintain it.

Q. *What is the ſixth?*

A. The parable of the Vine without fruit, *ch.* 15.

Q. *what doth that ſignifie?*

A. That if *Jeruſalem*, which was the congregation that God had taught, did not bring forth fruit of good living according to his doctrine, like the barren Vine, it ſhould be thrown into the fire.

Q. *what is the ſeventh?*

A. The two Eagles, *ch.* 17.

Q. *what doth that ſignifie?*

A. The Two Kings of *Egypt* and *Babylon*, ordained for the ſcourge of *Jeruſalem.*

Q. *what is the eight?*

A. The Parable of the Lion and Lions whelps, that were given to ravin and devour, and at the laſt were taken in trails, *ch.* 19.

Q. *what doth that ſignifie?*

A. By the Lion is ſignified *Jehoahaz*, and by the whelps his two Sons, *Jehoiachim* and *Jehoiakin*, which devoured the blood of the Prophets, and at laſt were all three taken in the ſnares of the King of *Egypt* and *Babylon*.

Q. *What is the ninth?*

A. The Parable of the Foreſt conſumed with fire.

Q. *What doth that ſignifie?*

A. Jeruſalem, compared to a Foreſt, ſhould be conſumed with fire, *ch.* 10.

Q. *What is the tenth?*

A. The Parable of the two Siſters, *Aholah* and *Aholibah*, which were proud, laſcivious, and incontinent.

Q. *What doth that ſignifie?*

A. The two Kingdoms of *Judah* and *Iſrael*, which became Idolaters both, and therefore are compared to unchaſt women, that forſake their husbands to follow ſtrangers, *ch.* 23.

Q. *What is the eleventh?*

A. The parable of the bad ſhepherds, that fed and clothed themſelves of their flocks, yet neglected the care of them, ſuffering them to be ſcattered and devoured.

Q. *What doth that ſignifie?*

A. Careleſs Magiſtrates, that being ſet to rule and govern the People (ſo they live at eaſe) care not what becomes of their charge, but uſe them with all tyranny and cruelty, *ch.* 43.

Q. *What is pronounced againſt ſuch Magiſtrates?*

A. The Lord will riſe up againſt them, and require the blood of the people at their hands.

Q. *What is the twelfth?*

A. The field of dead bones, whereunto *Ezekiel* was brought by the Spirit of God.

Q. *What doth that ſignifie?*

A. That

A. That as God in the ſight of *Ezekiel* did gather the dead bones together, cloathed them with ſinews and fleſh, and breathed life into them, raiſing them in the perfect ſhape of men, as they lived before: ſo ſure it was, and much more certain, that he was able to bring back his Children from Captivity.

Q. *Of what is that a ſign unto us elſe?*

A. Of the reſurrection of our bodies after death.

Q. *What is the thirteenth?*

A. The parable of the ſeething-pot, wherein were divers joints, which were taken out piecemeal, and the pot left empty to melt upon the Coals.

Q. *What doth that ſignifie?*

A. The hot vengeance of God againſt *Jeruſalem*, the deſtroying of the people by little and little, and trying of the remnant like metal in the fire.

Q. *What is the fourteenth?*

A. The parable of the death of *Ezekiel*'s wife.

Q. *What doth that ſignifie?*

A. That as God took from him her that was the pleaſure of his eyes; ſo would he pollute his Sanctuary, that was the pride and pleaſure of the *Iſraelites*, *ch.* 24.

Q. *Againſt what ſtrange Nations did* Ezekiel *Propheſie?*

A. Againſt the *Ammonites*, *Moabites*, *Idumeans*, *Philiſtims*, *Tyre*, *Zidon*, *Egyptians*, *Aſſyrians*, *Gog* and *Magog*, and in them againſt all the enemies of Gods Church.

Q. *What did* Ezekiel *Propheſie againſt theſe people?*

A. Deſtruction.

Q. *Why?*

A. Be-

A. Becauſe they rejoyced at the miſery of his people, and were as pricking-thorns in the houſe of *Iſrael.*

Q. *How ſhould they be deſtroyed?*

A. In the ſame manner that they had deſtroyed the *Jews*, and with more cruelty.

Q. *By whom?*

A. By the *Babylonians.*

Q. *Of what comfort did* Ezekiel *Propheſie befidi the return of the* Jews?

A. Of the coming of Chriſt, the true Shepherd, that ſhould give his life for his ſheep, *ch.*34.23.

Q. *That, and all other bleſſings of God, why are they beſtowed upon us?*

A. Not for our deſerts, but through the mercy of God, *ch* 36.22.

The Doctrine of Chap. 37 *to* 48.

Queſtion.

WHat *doth* Ezekiel *Propheſie of in theſe laſt Chapters?*

A. Of the re-edifying of the City and Temple of God, of the ſervice, and orderly government that ſhould be amongſt them, as had been before.

Q. *What is meant by the waters that* Ezekiel *ſaw iſſue from the Temple?*

A. The graces that ſhould be beſtowed upon the Church, under the Kingdom of Chriſt, *ch.* 47. 10.

Q. *What is meant by the riſing of the waters?*

A. That Gods graces ſhould increaſe, and decreaſe, *ch.*47.5.

Q. *What*

Q. *what by the multitude of Trees that ſtood on the one ſide, and on the other of the waters?*

A. The multitude of thoſe that ſhould be refreſhed by the Doctrine of Chriſt, *ch.* 47.

Q. *what by the meeting of thoſe ſeveral waters in one Sea?*

A. That all the world ſhould be refreſhed with the Goſpel, and be as it were one Temple to the Lord.

Q. *What is meant by the wholſomneſs of the waters?*

A. The purity and wholſomneſs of the Doctrine of the true Church.

Q. *What by the Fiſhes?*

A. Gods Preachers.

Q. *What by the multitude of Fiſhes?*

A. The great number of hearers.

Q. *what by the marſhes and miry places?*

A. The wicked and reprobates.

Q. *what by the fruitfulneſs of the Trees that grew on each ſide?*

A. The proſperity of the faithful.

The End of Ezekiel.

DANIEL.

DANIEL.

The Doctrine of Chap. the 1. *to* 4.

Queſtion.

When was Daniel *called?*

A. In the time that *Ezekiel* lived, and when the *Jews* were Captives in *Babylon.*

Q. *Who was the King of* Babylon?

A. Nebuchadnezzar.

Q. *Beſides the people, what did* Nebuchadnezzar *bring with him from* Jeruſalem?

A. The Veſſels of the Temple of the Lord, *ch.* 1.2.

Q. *what did he with them?*

A. Placed them in the Temple of his God, *ibid.*

Q. *How did* Nebuchadnezzar *diſpoſe of the* Jews?

A. He commanded *Aſhpedaz* the Maſter of his *Eunuchs* to call out of the Hebrews ſons, certain that might be trained up to ſerve him, *ch.* 1. 3.

Q. *what kind of perſons ſhould theſe Sons be?*

A. Such as are noble, witty, and of comely ſtature.

Q. *what ſhould be done to thoſe young Gentlemen?*

A. They ſhould be inſtructed in the languages and cuſtoms of the *Caldeans*, ch. 1.4.

Q. *To what purpoſe?*

A. That

A. That they might ſo forget their own countrey, and their countries religion.

Q. How long ſhould they be trained on this faſhion?

A. Three years, *ch.* 1. 5.

Q. What allowance ſhould they have?

A. Meat and Drink from the Kings table, *ch.* 1. 5.

Q. Who were the chief among them?

A. Daniel, Shadrach, Meſhach, and *Abednego.*

Q. How did theſe like of the Kings allowance?

A. They would not eat of it.

Q. VVhy?

A. Becauſe they would not be defiled with the portion of the Kings meat which was given them to make them forget their accuſtomed ſobriety, *ch.* 1. 8.

Q. What did the chief of the Eunuchs *then?*

A. Was afraid that they would not look ſo well as the reſt of their brethren, and ſo the King would be incenſed, *ch.* 1. 10.

Q. But what did Daniel?

A. Intreated their Governour to try them ten days with pulſe and water, and if at the ten days end they looked not ſo well as their other fellows, he ſhould deal with them as he thought good, *ch.* 2. 13.

Q. Did their Governour give conſent?

A. Yes.

Q. And how were they at ten days end?

A. They were in better liking than all the reſt that did eat of the portion of the Kings meat, *ch.* 1. 15.

Q. VVhat may we learn by that?

A. That, with the bleſſing of God, the poor mans diſh is as cheriſhing as the rich gluttons delicates.

Q. What gifts did God beſtow upon theſe four Children?

A. The

A. The gift of knowledg and underſtanding.

Q. Beſide theſe, what gave he to Daniel?

A. The gift of Prophecy, and to interpret Dreams and Viſions, *ch.*1.7.

Q. When they were brought before the King, how did he like of them?

A. He found them wiſer than all his Inchanters and Aſtrologers, *ch.* 1.20.

Q. What did the King then?

A. Dreamed a Dream which he could not remember, *ch.* 2. 1.

Q. Of whom did he ask counſel?

A. Of his Inchanters, *ch.*2.2.

Q. Did they tell him what was his Dream?

A. No they could not, *ch.*2.10.

Q. How did the King take it?

A. He commanded not only they, but all the wiſe men of *Babel* ſhould be put to death, of which number was *Daniel*, *Shadrach*, *Meſhach*, and *Abednego*, ch.2.12.

Q. How did they eſcape them?

A. Daniel intreated reſpite of the King, and he would tell him his dream, and the interpretation thereof.

Q. Did the King give him reſpite?

A. He did, *ch.* 2.16.

Q. Whither went Daniel *then?*

A. To his other Brothers, *ch.*2.17.

Q. What to do?

A. To have them joyn in prayer with him to their God, that it would pleaſe him to reveal this myſtery unto him, *ch.*2.18.

Q. What ſucceſs had they in their Prayer?

A. God ſhewed *Daniel* the dream, and the interpretation thereof, *ch.*2.22.

Q. went he preſently to the King?

A. No, but gave God thanks firſt, and praiſed his holy Name, *ch.*2.19.

Q. What

Q. *What was the Dream?*

A. An Image, the Head whereof was Gold, the Breaſt and Arms Silver, the Belly and Thighs Braſs, the Legs Iron, the Feet part Iron, part Clay.

Q. *How long did it ſeem to ſtand before the preſence of the King?*

A. Till a ſtone cut without hands ſmote it in pieces, and ſcattered it like the chaff of the Summer-floors.

Q. *What became of the ſtone?*

A. It turned to a great Mountain, and filled the whole earth, *ch.* 2. 31, to 35.

Q. *What was* Daniels *interpretation of the Dream?*

A. By Gold, Silver, Braſs, and Iron, were meant the four Monarchies of the world.

Q. *Which was likened to Gold?*

A. The *Babylonians.*

Q. *Which is Silver?*

A. The *Perſians.*

Q. *Which is Braſs?*

A. The *Macedonians.*

Q. *Which to Iron and Clay?*

A. The *Romans.* And as theſe mettals did excel one another in goodneſs, ſo did all the four ages; growing ſtill worſe and worſe, till the coming of Chriſt.

Q. *What is meant by the ſtone?*

A. The Kingdom of Chriſt, that ſhould come at the end of theſe: which ſhould overthrow the laſt, and remain when all the reſt were extinct.

Q. *How did the King reward* Daniel, *for interpreting his dream?*

A. Made him a great man, and a chief Ruler over the Province of *Babel.*

Q. *In*

Q. *In this prosperity, did* Daniel *forget his Brethren?*

A. No, he made a requeſt to the King for them, and he advanced them likewiſe to great Offices.

Q. *In what place?*

A. In the Province of *Babel*, but *Daniel* ſate as Chief Judg in the Kings gate, *ch.* 2.49.

Q. *What befel afterwards?*

A. The King ſet up an Image, and commanded it to be worſhipped.

Q. *Where did he ſet it?*

A. In the Plain of *Dura.*

Q. *What was the penalty of them that did not bow to this Image?*

A. To be burnt in a fiery furnace.

Q. *To what end did the King ordain this Ceremony?*

A. Becauſe he feared the *Jews* (by their Religion) would have altered the ſtate of his Commonwealth; and therefore he meant to bring all to one kind of Religion.

Q. *Who did refuſe to worſhip this Image?*

A. Shadrach, Meſhach, and *Abednigo.*

Q. *How were they dealt withall?*

A. Accuſed and brought before the King?

Q. *Why brought they not* Daniel *as well as them?*

A. It ſeemeth they were afraid to accuſe him, by reaſon of his great favour and authority with the King.

Q. *What did the King to* Shadrach, Meſhach, *and* Abednego.

A. Threatned them firſt; but when they would not yield, he commanded them to be bound, and caſt into the burning furnace.

Q. *Were they deſtroyed by the fire?*

A. No, their God, in whom they truſted, ſent an

an Angel unto them that preſerved them, and burnt the Kings Officers, *ch.*3.

Q. *what did this to the King?*

A. Aſtoniſh him, ſo that he bade them come forth.

Q. *when they came forth, was any thing about them periſht?*

A. Not ſo much as any hair of their head; nay, their garments retained not ſo much as any ſcent of the fire, *ch.*3.27.

Q. *Why was this miracle done?*

A. As well to confirm the faith of his Servants, as to make the King confeſs the God of Heaven to be of power above his Idols.

Q. *Did the King make any ſuch confeſſion?*

A. Yes, and ordained a Law, that whoſoever blaſphemed the God of *Shadrach*, *Meſhach*, and *Abednego*, ſhould be torn in pieces, *v.*29.

The Doctrine of Chap. 4, *to* 8.

Queſtion.

HOw oft *did the King Dream?*

A. Twice.

Q. *What was his Dream?*

A. A tree in the midſt of the earth, tall and ſpreading, ſo that the fowls of the air did build in it, the beaſts of the field were covered with the ſhadow, and all fleſh fed with the fruit thereof; Then he beheld the Watch-man, and an Angel deſcended from Heaven, that ſaid, Cut down the Tree, break his branches, ſhake off his leaves, and ſcatter his fruit, that the beaſts may flye from under it, and the birds from off the branches; Nevertheleſs, leave the ſtump, or his

root,

root, in the earth, and bind it with a band of Iron amongſt the graſs, and let it be wet with the dew of Heaven, and let his heart be changed from man to beaſt, and let his portion be amongſt the beaſts of the field, till ſeven years be paſt over him, *ch.* 4. 8, to 13.

Q. *What was* Daniels *interpretation?*

A. That the tree did repreſent the Kings perſon; the heighth, breadth, and fruitfulneſs thereof, his magnificence and pomp; the cutting of it down, his diſpoſition to live amongſt the beaſts of the field for ſeven years, till he did confeſs the moſt High to bear rule over the Kingdoms of men, and to diſpoſe of them according as he pleaſed.

Q. *Why did God ſend this viſion unto the King?*

A. To admoniſh him of his intolerable pride and blaſphemy.

Q. *Was he converted at the interpretation thereof?*

A. No, but continued ſtill in his pride, till God drove him from his Kingdom.

Q. *When was he reſtored?*

A. At the end of ſeven years; when he confeſſed his ſin, and glorified God.

Q. *What became of him afterward?*

A. His Kingdom was augmented, and he dyed in peace, *ch.* 4. 36.

Q. *Who ſucceeded him?*

A. Evilmerodach, and then *Belſhazzar*.

Q. *What did* Belſhazzar?

A. Make a Feaſt to a thouſand Princes, and drank Wine.

Q. *At what time?*

A. Even when *Darius* had beſieged the City.

Q. *What Plate had he to drink in?*

A. The Holy Veſſels of the Lord, which *Nebuchadnezzar* brought from *Jeruſalem*.

Q. *Who drank in them?*

A. He,

A. He, his Princes, Wives, and Concubines.

Q. *Was God displeased therewith?*

A. Yes.

Q. *How did he shew his displeasure?*

A. By a hand-writing upon the wall.

Q. *What was the writing?*

A. God hath numbred thy Kingdom, and hath finished it. } *Mene.*

Thou art weighed in the ballance, and found too light. } *Tekel.*

Thy Kingdom is divided to the *Medes* and *Persians.* } *Peres.*

Q. *Who read it?*

A. Daniel.

Q. *What was his reward?*

A. A Purple Robe, a chain of Gold, and to be made the third Ruler in the Kingdom, *ch.* 5.

Q. *How long lived* Belshazzar *after this?*

A. He was slain that night.

Q. *Who succeeded him?*

A. Darius.

Q. *How old was he when he took the Kingdom?*

A. Threescore and two years old, *ch.* 5. 31.

Q. *What favour found* Daniel *with* Darius?

A. He made him one of the three that commanded a Hundred and twenty Governours, which were set over the whole Kingdom of *Babylon*, ch. 2. 6.

Q. *How did his fellow-Officers take it, that he being a stranger should be equal with them in Authority?*

A. Envied him.

Q. *Was that all?*

A. No, they laid a snare to enwrap his life.

Q. *How was that?*

A. They caused the King to make a Decree, and seal it, that whosoever did preser any Petition,

Petition, either to God or man, for thirty days (but to the King) ſhould be caſt into the Lions Den.

Q. *How did they know this would entrap* Daniel ?

A. Becauſe they knew that he was Religious, and thrice every day he uſed to pray unto his God.

Q. *Did* Daniel *(for the Decree) refrain from Prayer ?*

A. No.

Q. *Why ?*

A. Becauſe he knew it was better to diſobey man than God.

Q. *Where did his enemies eſpy him at Prayer?*

A. In the window of his Houſe which opened towards *Jeruſalem.*

Q. *Did they ſtraightway catch him?*

A. No they told the King firſt.

Q. *How did he take it?*

A. He was much grieved for *Daniel.*

Q. *Might he then have pardoned him ?*

A. He could not, becauſe of the Laws.

Q. *How then ?*

A. Daniel was attached and thrown into the Lions Den, and a ſtone put upon the mouth of the Cave.

Q. *Where was the King at that time ?*

A. In preſence, and ſealed the ſtone with his ſigner, that the Law might be throughly executed.

Q. *What ſaid the King to* Daniel *when he was ſet down ?*

A. He comforted him.

Q. *How ?*

A. In theſe words ; The God whom thou always ſerveſt, even he will deliver thee.

Q. *Whi-*

Q. *Whither went the King?*

A. To his Palace.

Q. *How did he rest that night?*

A. He could not sleep, *ch.*6.18.

Q. *What did he in the morning?*

A. Rose early and came to the Cave.

Q. *What said he when he came thither?*

A. Cried aloud, and asked *Daniel* if his God had delivered him?

Q. *What answered* Daniel?

A. That God sent an angel, and stopt the mouths of the Lions, *ch.*6.22.

Q. *Was* Daniel *then taken up?*

A. Presently, and Accusers, their Wives and Children, cast down in his stead.

Q. *How did the Lions use them?*

A. Tore them in pieces.

Q. *What did this miracle work in* Darius?

A. Two things, great joy, and a publication of a Decree.

Q. *What was the Decree?*

A. That all Nations should tremble and fear before the God of *Daniel.*

Q. *What was the first Vision that* Daniel *saw?*

A. The Vision of the four Beasts.

Q. *What is understood by that?*

A. The four Monarchies before spoken of.

Q. *Of the four, which was the worst?*

A. The Romans Monarchy.

Q. *Why?*

A. Because in it sprang up the most bitter persecution of the Church of God, *ch.*7.25.

The

The Doctrine of Chap. 1. *to* 12.

Queſtion.

WHat *was* Daniel's *ſecond viſion?*

A. The Ram with two horns, and the Goat with one.

Q. *What is underſtood by the Ram with two horns?*

A. Darius, and his two Kingdoms of the *Medes* and *Perſians.*

Q. *What underſtand you by the Goat with one horn?*

A. Alexander ſole King of *Macedonia*, that ſlew *Darius*, and became Monarch of the World.

Q. *Who ſucceeded* Alexander?

A. The Empire was divided into four parts, by four of his Princes; whereof *Caſſander* had *Macedonia*, *Seleucus Syria*, *Antiochus*, *Aſia* the leſs, and *Ptolomy*, *Egypt.*

Q. *Who ſucceeded* Seleucus?

A. His Son *Antiochus.*

Q. *What was he?*

A. A great Perſecutor of the Church, *ch.*8.12.

Q. *How was he put down?*

A. By the hand of God.

Q. *Did* Daniel *ſee the end of their Captivity?*

A. Yes, and it was told in a Viſion how many years it ſhould be from the building of the Temple to the coming of Chriſt.

Q. *How many years ſhall that be?*

A. Four hundred thirty and four years.

The end of Daniel.

HOSEA.

The Doctrine of Chap. 1. *to* 6.

Question.

WHen did Hosea *Propheſie?*

A. In the days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, Kings of *Judah*; and in the days of *Jeroboam* King of *Iſrael*, ch. 1. 1.

Q. How long did he Propheſie?

A. Seventy years.

Q. Wherein ſtood his Doctrine?

A. In alluring and deterring.

Q. How did he allure the people?

A. By the ſweetneſs of Gods promiſes.

Q. What to do?

A. To obey and love him.

Q. How did he deter them?

A. By threatning Gods plague to fall upon them.

Q. For what?

A. For their vicious and wicked living.

Q. Was Idolatry uſed in thoſe days?

A. Very much.

Q. Where?

A. In the Synagogue, and other places.

Q. What doth the Prophet call the Synagogue?

A. Diblaim, that is, rottenneſs.

Q. What doth he call the people?

A. Gomer, that is, corruption, the daughter of rottenneſs.

Q. *Why doth he uſe theſe terms?*

A. To ſhew the filthineſs of their Idolatry, *chap.* 1.

Q. *What is the fruit of corruption?*

A. *Lo-ammi*, that is, not my people.

Q. *What is underſtood by that?*

A. That ſo long as we delight in ſin, we are not Gods people.

Q. *What is the fruit of ſin?*

A. Deſtruction.

Q. *What cauſeth diſtruction?*

A. Want of knowledg, *ch.*4. 6.

Q. *How cometh want of knowledg?*

A. By neglecting Gods word.

Q. *What do we fall into for want of knowledg?*

A. Into all manner of ſin, as ſwearing, lying, killing, ſtealing, and whoring, *ch* 4. 2,3.

Q. *What is neceſſary for the preventing of thoſe evils?*

A. Inſtruction.

Q. *From whom?*

A. From the learned.

Q. *What will the Lord do to the Miniſter that is not able to inſtruct?*

A. Caſt him off.

Q. *What to the people, that being inſtructed, do not follow him?*

A. The ſame, *ch.*4.6.

The Doctrine of Chap. 6, *to* 14.

Queſtion.

WHat *is the fruit of affliction?*

A. It cauſeth us to ſeek to God, as the wounded to the Phyſician.

Q. *Will*

Q. *Will God be ready to receive us?*

A. Yes, and to heal us, as he did hurt us.

Q. *How muſt we come to the Lord?*

A. With obedience in heart towards him, and love towards our Neighbours, *ch.6.6.*

Q. *How will he entertain us?*

A. He will be our God, and we ſhall be his people, *ch.* 2. 23. He will be joyned to us as the Bridegroom to his Bride, never to be ſeparated, *ch.* 2. 20.

Q. *But if we keep aloof, and come not at him, what will he do?*

A. He will forſake us, as we forſake him.

Q. *For what doth the Prophet complain againſt the King?*

A. For ſurfeiting and exceſs, *ch.* 7.5.

Q. *For what againſt the People?*

A. For flattering the King in his wickedneſs.

Q. *For what elſe?*

A. When they cryed, they did not cry to him, *ch.* 7. 10. When they ſought help, it was at the hands of men, *ch.* 7.11.

Q. *How doth God deal with us when we fly from him to the help of men?*

A. He ſpreads a net before our feet, and intangles us in our devices, *ch.*7 12.

Q. *whither did* Iſrael *fly for help?*

A. To *Egypt.*

Q. *What found they there?*

A. Nettles in their pleaſant places, and thorns in their Tabernacles, *ch.* 9.6.

Q. *How were they plagued at home?*

A. With famine and ſlaughter.

Q. *With Famine how?*

A. The Floor and the wine-preſs did not feed them, and the new wine failed them, *ch.* 9.2.

Q. *With ſlaughter how?*

A. Ephraim (saith the Lord) shall bring forth his Children to the murderer, *ch.* 9.12,13,14,15.

Q. Was this the last of their punishments?

A. No, *Samaria* the chief City of *Israel* was destroyed as the foam upon the water, *ch.* 10.7. And the rest of the Cities the sword fell upon, and devoured them, *ch.*11.6.

Q. What became of the people that survived.

A. They were led away into *Assyria*, *ch.*11.5.

Q. How doth God express the terrour of his judgments against the wicked?

A. In comparing himself to a whirlwind, them to chaff; himself to a Lyon, and them to his prey, whom he will scatter and devour, *ch.* 13. 3, 8.

Q. How doth he express his favour to the godly?

A. He will say to death, I will be thy plagues; and to the grave, I will be thy destruction, for deliverance, *ch.*13.14.

Q. How do the wicked measure the favour of God?

A. By outward prosperity.

Q. How do the godly measure the favour of God?

A. By inward graces.

Q. How might Samaria, *and the whole Kingdom of* Israel *have avoided their ruin?*

A. By hearkning to their Prophets, that told them of it long before.

Q. Are not we admonished in the like manner in these days?

A. Yes.

Q. By whom?

A. By Gods Preachers.

Q. What must we learn thereby?

A. By the harms that fell out to *Israel*, to avoid the like threatned on us, if we forsake not our wickedness.

The End of Hosea.

JOEL.

Question.

W*hat doth* Joel *teach?*

A. Repentance.

Q. *How?*

A. By telling *Judah* of the great plague that was fallen upon them for their sins.

Q. *What was the plague?*

A. Famine.

Q. *In what manner?*

A. Their Corn and fruit-Trees were destroyed.

Q. *How?*

A. By *Caterpillars*, and other cankerous worms, *ch.* 1. 4.

Q. *What was the efficient cause of this Plague?*

A. Drunkenness, and surfeiting, *ch.* 1. 5.

Q. *What was the effect?*

A. Men howled, and Cattel pined, *ch.* 1. 10, 11.

Q. *What is the means to avoid such and the like Plagues?*

A. Repentance and Prayer, *ch.* 1. 14.

Q. *But* Judah *not being reformed by this plague, what other doth* Joel *propheſie shall fall upon them?*

A. The Sword.

Q. *By whose practice?*

A. The King of the *Assyrians.*

Q. *What kind of fellow doth he describe him to be?*

A. One before whose face should stand terrour, and behind his back destruction, *ch.* 2. 3, 6.

Q. *How doth he teach us to avoid this Plague?*

A. By Repentance likewise, and Prayer.

Q. *What doth the Lord promiſe us if we do repent?*

A. For ſcarcity, abundance: I will ſend you corn, and wine, and oyl (ſaith the Lord) and you ſhall be ſatisfied, *ch.* 2. 19. and for War, peace: I will remove far from you your enemies, *ch.* 2. 20.

Q. *What doth he promiſe beſide?*

A. Increaſe of ſpiritual grace, and the confuſion of them that were their enemies, *ch.* 3. 7, 8.

The end of Joel.

AMOS.

Queſtion.

OF *what birth was* Amos?

A. A poor Heardſmans ſon.

Q. *Where was he born?*

A. At *Tekoah*, a poor Town ſix miles from *Jeruſalem*.

Q. *In whoſe days did he Propheſie?*

A. In the days of *Uzziah* King of *Judah*, and *Jeroboam* King of *Iſrael*.

Q. *How doth he procure authority to his doctrine, conſidering he was of ſo baſe a parentage?*

A. By ſaying that his words are the words of God, *ch.* 1. 3.

Q. *Againſt whom did he firſt Propheſie.*

A. Againſt *Damaſcus*, the *Philiſtines*, *Tyre*, and *Idumeans*, *Ammonites*, and *Moabites*.

Q. *What was his purpoſe in that?*

A. To

A. To ſhew, if God puniſhed the ſins of ſuch as ſcarce had any knowledg of him, much more would he afflict the *Jews*, whom he had from age to age nurſed up in his diſcipline.

Q. Againſt whom did he next propheſie?

A. Againſt the Kingdoms of *Iſrael* and *Judah*.

Q. What ſins of theirs doth he find out?

A. Cruelty, preſumption, ſecurity, lack of pity, hoarding up of corn, and covetouſneſs.

Q. How were they cruel?

A. They turned judgment into wormwood; that is, inſtead of equity, they executed oppreſſion, *ch.* 5.7.

Q. What was the puniſhment of that ſin?

A. They ſhould build Houſes, and not dwell in them; and Vineyards, and not eat the Grapes thereof, *ch.* 5.11.

Q. Why?

A. Becauſe the foundations were laid by the ruin of the poor.

Q. How were they preſumptuous?

A. Notwithſtanding Gods threatnings, they ſtill thought themſelves innocent.

Q. How did he reprove that ſin?

A. By asking a queſtion.

Q. What is the queſtion?

A. Can a Trumpet be blown in the City, and the people not be afraid; that is, Can God by his Prophets cry out againſt ſins, and the people think there is no ſin? *ch.*3.6.

Q. How were they ſecure?

A. They ſtretcht themſelves upon beds of *Ivory*, or the Lambs of the Flock had muſick, drank wine in bowls, but no man pitied the poor, *ch.*6.4,5,6.

Q. What is the puniſhment of ſuch people?

A. Their feaſts ſhall be turned to mourning, their ſongs to lamentation, and their eaſe unto unreſt, *ch.* 1. 10, 12.

Q. *How were they covetous?*

A. They ſwallowed up the poor, *ch.* 4.

Q. *How was that?*

A. By hoarding up things neceſſary for food and cloathing, and ſo procuring a dearth that they might ſell dear, even the very refuſe of their Marchandize, and make their great meaſure ſmall, and their weight little, *ch.* 8. 5, 6.

Q. *What hath the Lord ſworn he will do to ſuch a people?*

A. He hath ſworn by the excellency of *Jacob*, that he will never forget any of their works, *ch.* 8. 7. Though they dig into Hell, thence he will fetch them; though they climb up to Heaven, from thence he will bring them; though they ſink into the bottom of the Sea, there will he command the ſerpent to bite them; and though they go into captivity, he will follow them with the ſword, and ſet his face againſt them; there ſhall be no way for them to eſcape, *ch.* 9. 2, 3, 4.

The End of Amos.

OBADIAH.

OBADIAH.

Question.

W*Hat ſin doth* Obadiah *complain of*?

A. The lack of Charity.

Q. *In whom*?

A. In Brother towards Brother.

Q. *Who were they*?

A. The *Edomites* againſt the *Iſraelites*.

Q. *How were they Brothers*?

A. The *Edomites* came of *Eſau*, and the *Iſraelites* of *Jacob*.

Q. *What wrong did the Edomites to the Iſraelites*?

A. Joyned with their enemies, rejoyced at their deſtruction, and helped to bear away the ſpoil, *ver.* 11, 12, 13.

Q. *How did God puniſh them*?

A. He made the Houſe of *Jacob* a fire, and the Houſe of *Joſeph* a Flame, and ſet the *Edomites* between him as ſtubble, to be devoured, *ver.* 18.

The End of Obadiah.

JONAH.

Queſtion.

WHither *was* Jonah *ſent?*

A. To *Nineveh*, the chief City of the *Aſſyrians.*

Q. *What to do?*

A. To Preach?

Q. *Did he obey the Commandment of God?*

A. No, he broke it.

Q. *How?*

A. He went another way.

Q. *Whither?*

A. To Tarſhiſh.

Q. *What moved him to do ſo?*

A. His own reaſon.

Q. *Why?*

A. Becauſe he thought the *Jews* repented not by his Doctrine, much leſs would the Heathen.

Q. *How did he for paſſage?*

A. Hired a Ship, and paid his fare.

Q. *When he was at Sea, what happened?*

A. A Tempeſt.

Q. *What cauſed the Tempeſt?*

A. God.

Q. *To what end?*

A. To check the diſobedience of *Jonah.*

Q. *What did* Jonah *during the Tempeſt?*

A. Sleep.

Q. *What did the Mariners?*

A. Studied

A. Studied to find the cauſe of this diſturbance?

Q. After what manner?

A. By caſting of Lots.

Q. To whom fell the Lot?

A. To *Jonah.*

Q. What did the Mariners with Jonah?

A. Threw him into the Sea.

Q. Was he drowned?

A. No, though his ſin deſerved it, yet God preſerved him.

Q. How?

A. He ſent a Whale that ſwallowed him.

Q. What followed?

A. The Tempeſt ceaſed, and the Mariners glorified God.

Q. But what did Jonah *being in the Fiſhes belly?*

A. Thought upon his ſin, and cryed to the Lord.

Q. How did the Lord deliver him?

A. Cauſed the Fiſh to caſt him up upon the dry land.

Q. How long had he been in the Fiſhes belly?

A. Three days and three nights.

Q. And what followed then?

A. The Lord ſpake to *Jonah* the ſecond time, and bade him ariſe and go to *Nineveh*, and preach Repentance.

Q. Did he now obey?

A. Yes, and cryed in the ſtreets, Yet fourty days and *Nineveh* ſhall be overthrown.

Q. How did the people entertain this doctrine?

A. With fear and trembling.

Q. What did they?

A. Proclaimed a Faſt from the greateſt to the ſmalleſt; the King himſelf roſe from his Throne,

caſt

caſt off his Robe, and put on ſackcloth, commanding all his Subjects to do the like, and that neither man nor beaſt ſhould taſt food till they had cryed to the Lord for mercy.

Q. *When the Lord ſaw their repentance, what did he?*

A. Turned away his wrath, and ſaved their City.

Q. *How did* Jonah *take their deliverance?*

A. He was angry.

Q. *Why?*

A. Becauſe being a Prophet, he ſhould be found falſe of his word, and therefore began to upbraid God.

Q. *In what manner?*

A. O Lord (ſaith he) was not this my ſaying when I was yet in my Countrey, That thou waſt a gracious God, merciful, and ſlow to anger, and repenteſt thee of evil? for which cauſe I fled to *Tarſhiſh*: therefore I beſeech thee take my life, rather than let me live to infamy.

Q. *Whither went he?*

A. Out of the City, to ſee if after fourty days the Lord would deſtroy the City.

Q. *On which ſide of the City ſate he?*

A. On the Eaſt ſide.

Q. *How was he covered?*

A. He built him a booth.

Q. *What did God cauſe to grow over him to ſhadow him?*

A. A Gourd.

Q. *What became of the Gourd?*

A. The next morning a worm ſtruck it, and it withered.

Q. *Had* Jonah *any inconvenience in that?*

A. The Eaſtern wind and Sun-beams beat upon *Jonah*'s head, and made him faint, ſo that he was grieved for the loſs of his Gourd.

Q. *What*

Q. *What said the Lord to him then?*

A. Haſt thou pity (ſaid he) on the Gourd for which thou haſt not laboured, nor madeſt it grow, which came up in a night, and periſhed in a night? And wouldeſt thou not have me to pity *Nineveh*, wherein there are ſixſcore thouſand perſons, that cannot diſcern the right hand from the left, and alſo much cattel?

Q. *What learn we by this?*

A. That we muſt not meaſure the providence and mercy of God, after the ſquare of our humane affection.

Q. *What was the final end of ſending* Jonah *to Nineveh?*

A. By the ſudden repentance of theſe Heathen people, to reprove the obduracy and hardneſs of heart in his own Children, that many years were called upon, and theſe but few days.

The End of Jonah.

MICAH.

Queſtion.

W*Hat ſin did* Micah *reprove?*

A. The contempt of [illegible] word.

Q. *How did the* Jews *contemn the word?*

A. In forbidding the Prophets to Propheſie.

Q. *What perſons did he reprove?*

A. The Princes.

Q. *For what did he reprove them?*

A. For

A. For ſelling Juſtice for money, and eating the fleſh of the people, flaying off their skins, breaking their bones, and chopping their fleſh to pieces, *ch.* 3. 3.

Q. What is underſtood by that?

A. The pilling and polling of the Commonwealth.

Q. Whom elſe doth he reprove?

A. The Prelates for their Covetouſneſs and Symony, *ch.* 3. 11.

Q. And whom elſe?

A. The rich Merchant.

Q. For what?

A. Becauſe he is full of lyes and deceit, *ch.* 6. 12.

Q. What are the vertues he commended?

A. Silence and patience, *ch.* 7. 5, 6.

The End of Micah.

NAHUM.

Queſtion.

WHat doth Nahum *teach?*

A. That it is dangerous to reſolve to live in the fear of God, and fall from it again.

Q. By whoſe example?

A. By the example of the *Ninevites.*

Q. Did they ſo?

A. Yes, they quickly forgot the Preaching of *Jonah*, and the mercy that God ſhewed them at

that

that time, and turned again to their former iniquity, for which *Nahum* Propheſies their deſtruction.

Q. *And were they then deſtroyed?*

A. Yes.

Q. *By whom?*

A. By the *Caldeans.*

The End of Nahum.

HABAKKUK.

Queſtion.

WHat *did* Habakkuk *Preach againſt?*

A. The pride and tyranny of the *Caldeans*, that were puſt up with their ſpoils and Victories.

Q. *What doth he compare the men of this world unto.*

A. To Fiſhes.

Q. *What is his reaſon?*

A. Becauſe as amongſt Fiſhes the great devour the ſmall, ſo is it among men, *ch.*1.14.

Q. *How loathſom is tyranny and pride?*

A. So loathſom, that the very ſtones of the wall ſhall cry out out againſt it, *ch.*2.11.

Q. *What did he Propheſie ſhould be the end of the Caldeans?*

A. Ruin and Deſtruction.

Q. *By whom?*

A. By the *Medes* and *Perſians*, ch. 2.8.

The End of Habakkuk.

ZEPHANIAH.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

A. In the dayes of *Josiah* King of *Judah.*

Q. How did he terrifie the wicked?

A. By fortelling them of their utter destruction, and carrying into Captivity.

Q. How did he comfort the godly?

A. By Prophesying their return and happiness, and the revenge God would take upon their enemies.

The End of Zephaniah.

HAGGAI.

Question.

Who are the three last Prophets?

A. Haggai, Zachary, Malachy.

Q. When were these three sent?

A. After the seventy years of Captivity were expired.

Q. For what cause?

A. To comfort the people, and to encourage them to haste to the building of the Temple.

Q. Were

Q. *Were they ſlack in that buſineſs then?*

A. Yes, by preferring their own private gain, in toiling for wealth, and building themſelves fair houſes, before the glory of God.

Q. *What was the reaſon?*

A. They had no reaſon at all; yet as corrupt men that never want policy to excuſe their vile diſpoſition, they pretended the time was not yet come, *ch.*1.2.

Q. *Who reproved them?*

A. God firſt, and *Haggai* afterward.

Q. *How did God reprove them?*

A. By ſending a famine amongſt them.

Q. *How did the Prophet reprove them?*

A. By rebuking them in theſe words, Is it time for your ſelves to dwell in cieled houſes, and not to build the houſe of the Lord?

Q. *Were they upon this converted?*

A. Yes.

Q. *What was the ſign of their repentance?*

A. Fear before the Lord, *ch.*1.12.

Q. *How did the Lord comfort them?*

A. He ſent his Spirit unto them, ſaying, Bring wood and build this houſe, and I will be favourable unto it, *ch.*1.8.

Q. *Who were the chief of the people in this work?*

A. *Zerubbabel* the Son of *Shealtiel*, and *Jehoſhua* the Son of *Jehoſadak* the High Prieſt.

Q. *What was the promiſe of God unto them?*

A. That although his houſe ſeemed nothing like ſo ſumptuous and beautiful as that which *Solomon* built; yet if they would have patience, the time ſhould come that he would make it far more glorious.

Q. *How is that to be underſtood?*

A. Not of the material Temple built with wood and ſtone; but of the ſpiritual, which ſhould

ſhould be erected by the coming of Chriſt, *ch.* 2. 9.

Q. *What ſaith the Lord here of their ſacrifices?*

A. That they were unclean.

Q. *How?*

A. Not in the things themſelves, but becauſe the perſons that offered them were unclean.

Q. *What learn we by that?*

A. Neither to offer prayer, nor thankſgiving to the Lord, but with a pure heart; for the intent of the heart, and not the word of mouth, juſtifieth.

ZACHARIAH.

Queſtion.

WHoſe Son was Zachariah?

A. The Son of *Barachia.*

Q. *Why was he ſent?*

A. To inſtruct and comfort the people.

Q. *How did he inſtruct them?*

A. That they would avoid the wickedneſs of their Fathers.

Q. *How did he comfort them?*

A. By telling them God would be merciful unto them, aſſiſt them in their work, *ch.* 1. 16. Put back their enemies, *ch.* 1.21. Fill them with all plenty of graces, *ch.* 1.17. Be a wall of fire about his Church, and a continual light in the midſt thereof, *ch.*2.5. And that *Zerubbabel* as he had begun, ſo ſhall he finiſh the Temple againſt all hinderances whatſoever, *ch.*4.9.

Q. *If*

Q. *If they did ſerve the Lord, upon whom would he caſt their afflictions?*

A. Upon their enemies.

Q. *How ſhould their zeal to Gods ſervice be manifeſted?*

A. By their works, *ch.*1.3.

Q. *What ſhould be their beſt Cloathing?*

A. Not ſilks, nor precious ſtones, but Righteouſneſs through Chriſt, *ch.*3.4.

Q. *What doth he propheſie of Chriſt?*

A. That he ſhould be both King and Prieſt, by the Crowns that were ſet upon the head of *Joſhua*, ch.6.11.

Q. *Why ſhould thoſe titles be attributed unto him?*

A. To ſignifie all power was given unto him, ſpiritual and temporal.

Q. *In what ſort was Chriſt promiſed to come?*

A. Humbly, and in poverty, riding upon an Aſs, *ch.* 9 9.

Q. *And why?*

A. Becauſe the Prophets had ſet forth his Kingdom without Majeſty and Pomp, yet that his Dominions ſhould ſtretch from Sea to Sea, *ch.*9.10.

Q. *But wherein was their errour?*

A. In their groſs and earthly imaginations, having the eyes of their minds fixt upon the tranſitory pomp of this word, and not upon the true and ſpiritual glory of Eternity.

Q. *After the Jews return, and re-edifying of the Temple, were they at peace?*

A. No, they had many afflictions and temptations for the trial of their patience, and approving of their faith; only ſuch as believed had the peace of conſcience.

MALACHY.

MALACHY.

Queſtion.

VVHat is the firſt ſin Malachy *reproved?*

A. Obſtinate Hypocriſie.

Q. *VVherein?*

A. In that the *Jews* were manifeſt offenders, and yet ſeemed to juſtifie themſelves, *ch.* 1. 6.

Q. *If we make God our Father, what doth he require of us?*

A. Honour.

Q. *If we make him our Lord, what?*

A. Fear, *ch.* 1.6.

Q. *VVhat is the ſecond ſin* Malachy *reproveth?*

A. Careleſneſs in the Prieſts, that thought any ſacrifice was ſufficient, and did not examine whether it were according to Law or not, *ch.* 1. 8.

Q. *VVhat was required in the Prieſt?*

A. A care in his heart to ſerve God aright, and his lips to be a treaſure of knowledg to inſtruct the people, *ch* 2.1,7.

Q. *VVhat is the third ſin that the Prophet reproveth?*

A. The marrying Wives of a ſtrange Religion.

Q. *VVhat is the puniſhment of that ſin?*

A. The Lord will cut him off that doth ſo, *ch.* 2. 11,12.

Q. *VVhat is the fourth ſin?*

A. Breach of Wedlock, *ch.* 2.14.

Q. *What*

Q. *What is the fifth?*

A. Their diſtruſt, ſaying, it was in vain to ſerve God, ſeeing the proud proſpered, and they were croſt, *ch.* 3. 14, 15.

Q. *From whence proceeded that ſin?*

A. From want of patience, and ſubmitting to Gods pleaſure; for if they ſaw not Gods help ever preſent to defend them, they would ſtraightway murmur, which was a ſign alſo of ingratitude.

Q. *How?*

A. In that they forget their former deliverance.

Q. *Who ſhould be the next Prophet to ſucceed him?*

A. John Baptiſt.

Q. *Wherein ſhould his Office conſiſt?*

A. In joyning the people together in one unity of faith, and pronouncing Gods Judgments againſt ſuch as ſhould refuſe to receive Chriſt, *ch.* 4. 5.

Q. *Who ſhould be the laſt?*

A. Chriſt Jeſus the true Son of Righteouſneſs, whoſe comfortable beams of mercy ſhine upon our Souls to eternal happineſs, *Amen.*

The end of the Old Teſtament.

The

The Doctrine of the New Teſtament.

Except we abide in Chriſt, we can do no good thing, Joh. 15. 4.

THE INDUCTION.

Queſtion.

WHat doth the New Teſtament include?

A. The Goſpel.

Q. *what is the Goſpel?*

A. A Meſſage of glad tydings.

Q. *What doth it principally contain?*

A. The Hiſtory of Chriſt.

Q. *upon how many points ſtands the Hiſtory of Chriſt?*

A. Upon five.

Q. *Which be they?*

A. Upon his Birth, his Life, his Death, his Reſurrection, and his Aſcenſion.

Q. *What doth his Birth teach us?*

A. That it is the day-ſtar of mercy, riſen to conduct us out of the darkneſs of death, and guide our feet in the way of peace, *Luke* 1.79.

Q. *What doth his life teach us?*

A. All the vertues requiſite for a true Chriſtian,

an, he being the Way, the Truth, and the Life, *John* 14. 6.

Q. *What doth his Death teach us?*

A. That our debt is paid, and the rigor of the Law ſatisfied, due to us for our ſin, wherein conſiſteth our full redemption, *Mat.*20.28. *Gal.* 4.5. *Heb.*9.22.

Q. *What doth his Reſurrection teach us?*

A. The conqueſt over Death, Sin, and Hell, wherein ſtandeth our juſtification, *Rom.*4.

Q. *How doth his Aſcenſion teach us?*

A. That our paſſage into *Paradice* is by him only made open, which before (through ſin) was ſhut againſt us, to the intent that where he is, we may alſo be, *John* 12.26. & 17.24.

Q. *What doth Chriſt require of us for all theſe benefits?*

A. Two things.

Q. *Which be they?*

A. Faith and Obedience.

Q. *What is Faith?*

A. An aſſured belief of all his words and deeds.

Q. *What is Obedience?*

A. A conſtant endeavour to perform all that he hath commanded, *Mat.*28.20.

Q. *How doth the Old and New Teſtament agree?*

A. In this, that they both teach to know one God, embrace one Faith, and erect one Church.

Q. *How do they differ?*

A. Four manner of ways.

Q. *Which be they?*

A. Firſt, touching their publication; ſecondly, their effect and fruit; thirdly, their ceremonies; and fourthly, their Teachers.

Q. *How do they differ touching their Publication?*

A. The

A. The Law was publiſht with terrour, and the Goſpel with joy.

Q. *How do they differ touching their fruit?*

A. The fruit of the Law is death, *Deut.*27.26: The fruit of the Goſpel, life, *John* 17.3.

Q. *How touching their Ceremonies?*

A. In the Law, their altar was made of ſtone. In the Goſpel our altar is Chriſt Jeſus, *Heb.* 3 10. In the Law they did ſacrifice calves: In the Goſpel our ſacrifice muſt be the calves of our lips, Prayer and Thankſgiving, *Heb.*13.15. In the Law they did circumciſe the fore-skin; in the Goſpel we muſt circumciſe and cut off the lewd affections of our hearts, *Rom.* 2. 29. In the Law their Paſſover was a Lamb of the flock, *Exod.* 12. 3. In the Goſpel our Paſſover is the Lamb Chriſt Jeſus, 1 *Cor.* 5. 7. In the Law the Paſſover was but the ſhadow of the thing; In the Goſpel our Paſſover is the thing it ſelf.

Q. *How do they differ touching their Teachers?*

A. The Publiſher of the Law was man, *Moſes*; the Publiſher of the Goſpel, God and man, *Chriſt.* The Teachers of the Law fore-told the coming of Chriſt in the fleſh, *Iſa.* 7. 14. The Teachers of the Goſpel fore-told his coming in glory, *Mar.* 24. 30, 31. *&* 25. 31. The Teachers of the Law led forth the Children of God to *Canaan*, *Joſh.* 12. 6. The Teachers of the Goſpel direct them to Heaven, *Mat.* 5. 3. *&* 10. They delivered them from the hands of humane tyrants, *Exod.* 12. 13. *Judg.* 16. 30. Chriſt in the Goſpel ſet us free from the hands of the ſpiritual tyrant, the Devil, 1 *Cor.* 15. 14.

Q. *How many are the writers of the Goſpel?*

A. Four.

Q. *Which be they?*

A. Matthew, *Mark*, *Luke*, and *John*.

Q. *In*

Q. *Is the ſubject of theſe Holy writers all one?*

A. It is.

Q. *What method ſhall we then uſe, to draw particular points of Doctrine from each of them, and not iterate any thing?*

A. Divide the whole Hiſtory of Chriſt into four parts, and every part into four branches.

Q. *Content: What are the four branches I ſhall diſpute with you upon, in the Goſpel after Saint* Matthew?

A. Theſe: Chriſt his birth, his Perſecution, Baptiſm, and Election of his Apoſtles.

The End of the Induction.

Doctrine out of the Goſpel AFTER St. *MATTHEW.*

Queſtion.

W*Hat was* Matthew *by Profeſſion?*

A. A Publican.

Q. *What were the Publicans?*

A. Thoſe kind of *Jews*, which in the name of the Romans did gather up the taxes and taliges impoſed upon the people.

Q. *How came he to be an Apoſtle?*

A. Chriſt called him as he was ſitting at the receipt of Cuſtom; who preſently, notwith-

ſtanding the ſcandal and bad reports which the *Jews* had given out of Chriſt, and that he himſelf was exceeding rich, left all and followed him.

Q. *What did* Matthew *firſt ſet down?*

A. The coming of Chriſt into the world.

Q. *How is that?*

A. Two manner of ways.

Q. *Which be they?*

A. Once in the fleſh, many times in ſpirit.

Q. *How comes he in ſpirit?*

A. Two manner of ways; by grace to inſpire us, as when the ſpirit of God fell upon the 70 Elders, *Num.* 11. 25, 26 and upon the Apoſtles, *Acts* 2. 3, 4. or by faith, to aſſure us, as St. *Paul* ſaith, the ſame Spirit beareth witneſs with our ſpirits, that we are the Children of God, *Rom.* 8. 15, 16.

Q. *By what example do we learn Chriſts coming in the ſpirit?*

A. By the example of Gods appearance to *Elijah.*

Q. *How was that?*

A. Firſt came a mighty wind and tare the rocks, but God was not there; then roſe an earth quake, but God was not there; then came a fire, but God was not there; at laſt came a ſoft and ſtill wind, and God was there, 1 *Kings* 19. 11, 12.

Q. *Doth Chriſts ſpirit after the ſame manner diſcend unto us?*

A. Yes.

Q. *How?*

A. Firſt, there comes the breath of his threatning voyce to break our ſtony hearts; Then an earth quake, that is, a trembling at his judgments; thirdly, a fire to try if we repent aright,

aright, laſt of all, a ſoft voyce of happy tydings, which is the Lamb Chriſt Jeſus.

Q. *How was his coming in the fleſh?*

A. He was conceived by the Holy Ghoſt, and born of the Virgin *Mary*, Mat. 1.18.

Q. *Is this all the time he ſhall come in the fleſh?*

A. No, he ſhall come at the latter day.

Q. *In what manner?*

A. With power and great glory, *ch.* 24. 30.

Q. *What to do?*

A. To judg the world with righteouſneſs, and the people with equity; that is, to give to every one according to their deeds, *Mat.* 16. 27.

Q. *Why did Chriſt take upon him our fleſh?*

A. To ſatisfie for our ſins.

Q. *How?*

A. In ſuffering underneath the juſtice of God, what we had deſerved.

Q. *What was the fifth evil that Chriſt ſuffered?*

A. Perſecution.

Q. *When?*

A. As ſoon as he was born.

Q. *By whom?*

A. By *Herod* King of the *Jews*.

Q. *What learn we by that?*

A. That a Chriſtians life in this world from the day of our birth, to the hour of our death, is nothing but croſſes and afflictions.

Q. *How came* Herod *to be King?*

A. He bought it of *Cæſar* for a great ſum of Money.

Q. *How did he behave himſelf in the Kingdom?*

A. Like a bloody Tyrant, he ſlew all that were of the lineage of King *David*, and burnt their pedigrees, becauſe he feared to be driven from his ſeat and authority, by one which he heard ſhould ſpring of that family; and there-

fore likewiſe he ſlew his ſiſter, and her husband that was a *Jew*, and put to death his own ſon which he had begot upon a *Jewiſh* woman.

Q. How long was it ere he could ſeat himſelf in the Kingdom?

A. Thirty years, continually making war upon the *Jews*, ſo hard did they endure the government of a ſtranger.

Q. Why was Jeruſalem *troubled when news was brought of the birth of a new King, which was Chriſt, knowing they were weary of the Government of* Herod?

A. Firſt to flatter him, becauſe they would ſeem to be affected as he was, for he was greatly troubled, *Mat.*2.3. And ſecondly, becauſe they feared there would ariſe a new occaſion of bloodſhed, by the contention of the two Kings.

Q. What was the end of Herod's *malice towards Chriſt?*

A. As it is of all perſecuton of Gods people, his own ruin; for Chriſt was delivered from his rage, *Mat.*2.13.

Q. Did his rage ſo end?

A. No: When he ſaw himſelf mocked of the wiſe men, that promiſed to bring him word where Chriſt was, he moſt cruelly ſlaughtered all the young Children of *Bethlehem*, and the coaſts thereabouts, thinking ſo to be ſure of his deſtruction, *Mat.*2.1.

Q. What do we learn by the maſſacre of ſo many Innocents, Chriſt only reſerved?

A. That Tyranny may deſtroy the body of Religion, but not the ſoul.

Q. Was this no fault of the wiſe men to break promiſe with Herod?

A. No; it is lawful to break promiſe in any thing, wherein the honour and ſervice of God may be concerned.

Q. How

Q. *How was Christ preserved?*

A. By flight into *Egypt.*

Q. *Why did Christ, being God, give place to the fury of* Herod?

A. To shew that it is lawful for us to fly from persecution, and save our lives, so it may be done without scandal to the Gospel, *Mat.*10.23.

Q. *Why did he fly into* Egypt *rather than to any other Country?*

A. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Hosea*: *Out of* Egypt *have I called my Son:* and secondly, to shew that he would forsake the *Jews* for their ingratitude, and receive the Gentiles.

Q. *Wherein consisted their ingratitude?*

A. In stoning the Prophets and men of God, which were sent unto them for their souls health, *Mat.* 23.27.

Q. *How doth Christ propheſie their ingratitude shall be punished?*

A. By threatning upon them a spiritual and corporal plague.

Q. *What was the spiritual plague?*

A. Famine of the Word, and scarcity of Teachers.

Q. *What was their corporal plague?*

A. Ruin of their City, desolation of their Temple, and a general dissipation and scattering of their whole Nation, at whose hands shall be required the blood of all the Saints, from *Abel* to *Zachariah* the Son of *Barachia*, whom they slew between the Temple and the Altar.

Q. *How many were the benefits God bestowed upon the* Jews?

A. Innumerable; but these especially: he saved *Noah* from the flood, *Abraham* from the

Caldeans; he brought them afterward out of *Egypt* through the Red Sea: he fed them in the Wilderneſs with meat from Heaven, and water from the rock; forty years ſpace their garments never waxed old; he led them dry over *Jordan*; he gave them poſſeſſion of one and thirty Kingdoms; he inſtructed them in his true ſervice; he built them a Temple; he ſupplied them daily with Prophets to be their guides; and finally ſent his only begotten Son amongſt them, to be a Phyſician both of their Bodies and Souls, whom they moſt cruelly put to death.

Q. *VVho did firſt make known the birth of Chriſt?*

A. A Star, *Mat* 2.2.

Q. *How did that Star differ from other Stars?*

A. In three reſpects; Firſt, as touching the place, being lower fixed than other Stars; Secondly, as touching the motion, moving directly forward, and not circularly; and thirdly, as touching the time, it ſhone as well by day as by night.

Q. *To whom did the Star appear?*

A. To the wiſe men of the Eaſt, to conduct them where Chriſt was born.

Q. *What was ſignified by that Star?*

A. The Spirit of God which muſt illuminate our hearts, or we ſhall never find the way unto Chriſt

Q. *When the wiſe men found Chriſt, what did they?*

A. As men muſt do when they have once got a knowledg of him.

Q. *What is that?*

A. Acknowledg our love and ſervice to him by our external oblations

Q. *What were their oblations?*

A. Gold,

A. Gold, Frankincenſe, and Myrrh; Gold, as he was a King; Frankincenſe, as he was a Prieſt; and Myrrh, as he was a Prophet, *Mat.* 2. 11.

Q. *But inſtead of theſe three things, what do we Chriſtians learn to offer unto him?*

A. For Gold, purity of life; For Frankincenſe, prayer and thankſgiving; and for Myrrh patience in adverſity.

Q. *In the eleventh Chapter of this Goſpel, Chriſt ſaith, I thank thee, Father, that thou haſt hid the knowledg of thy will from the wiſe and prudent, and haſt ſhewed it unto babes; yet here he ſaith, the wiſe men come to worſhip him; what difference is there betwixt the wiſe men he ſpeaketh of there, and theſe mentioned here?*

A. By the wiſe men there, he underſtandeth ſuch as arrogantly depend upon their own knowledg, and meaſure all things by human reaſon: By wiſe men in this place, he underſtands ſuch wiſe men as in things that belong to the honour of God and our juſtification, reject the power and wiſdom of man, and cleave only to the grace of God through Chriſt, and ſincerity of his Word. In which ſenſe they are alſo called Babes, *Mat.* 11.25.

Q. *In profeſſion of Chriſt, what comfort have we?*

A. A threefold comfort; Firſt, we know he is our Lord, and can, and will defend us from all our enemies, *Mat.*28.18,20. Secondly, he is our Teacher, and will inſtruct us in all things neceſſary to Salvation. And thirdly, our ſpiritual Phyſician, to call us unto him to comfort and heal our afflicted conſciences, *Mat.*11.28.

Q. *Where is the end of the Old Teſtament and beginning of the New?*

A. In the Baptiſm of Chriſt; for by that God doth as it were point unto us, ſhew that he is the true *Meſſias* and Saviour of the World.

Q. *By what ſign?*

A. By the viſible appearance of the Holy Ghoſt, and the voice that was heard, This is my dearly beloved Son, in whom I am well pleaſed, *Mat.* 3.17.

Q. *How many things are required in Baptiſm?*

A. Three; the viſible Element, (which is water) the Word, and a promiſe of Grace.

Q. *What was the difference between the Baptiſm of* John, *and the Baptiſm of Chriſt?*

A. John did Baptize with Water to Repentance, but *Chriſt* did Baptize with Fire, that is, by the Holy Spirit, working in our hearts to the remiſſion of ſins.

Q. *Why is* John *ſaid to prepare the way of the Lord?*

A. Becauſe his Doctrine was Repentance; and no man can come unto Chriſt, except he firſt confeſs the damnable ſtate he is in through ſin, and be heartily ſorry for the ſame; faithfully believing only by the merits of Chriſt to be delivered from thence.

Q. *Whom did God firſt call to his ſervice?*

A. Poor Fiſher-men.

Q. *What do we learn by their calling?*

A. Two things.

Q. *Which be they?*

A. Firſt, an example of charity in Chriſt, that of his tender mercy and grace choſe ſuch poor and ſimple men to be the chief Paſtors and Pillars of the Church; Secondly, an example of faith and obedience in them, who no ſooner were called, but ſtraightway left all they had, and followed Chriſt, *Mat.* 4.22.

Q. *How*

Q. *How did they follow him?*

A. Not as many Christians now-adays do, in outwards shew, and seeming holiness; but with that resolution, that they willingly underwent poverty, scorn, slander, and death it self, to shew themselves worthy Scholars of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times exclaimed upon, and yet we come not.

Q. *How led Christ his Disciples?*

A. Two manner of ways, bodily and spiritually.

Q. *How did he lead them bodily?*

A. By inuring his body to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publishing of the Gospel and work of their Salvation

Q. *How did he lead them spiritually?*

A. By manifesting unto them great signs and arguments of humility, patience, love, fortitude, and all other vertues of the mind; so that what he was, such he would have them, and all that insist upon his holy Name, to be.

Q. *Why did not Christ choose his Disciples amongst the mighty, learned, and rich men of the world?*

A. Because the Mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich enthralled with covetousness.

Q. *Was there none of this sort came when Christ called them?*

A. Yes: but they were but few; as of rich men, *Zacheus* and *Matthew*; of Gentlemen, the *Centurion*, and *Joseph* of *Arimathea*; and of the learned, *Nicodemus*, *Gamaliel*, and *Saul*.

Q. *Did these men leave all, and follow Christ?*

A. They did.

Q. *How then had* Matthew *a House to banquet Christ in afterward?*

A. To forſake all, is underſtood, not clean to depart from all which they had, but to make no reckoning of their goods, otherwiſe than might ſerve to the glory of God, and the relief of his poor diſtreſſed members.

Q. *Why doth Chriſt call his Apoſtles and Miniſters, the ſalt of the earth?*

A. Becauſe as the property of ſalt is to bite, purge, and preſerve; ſo their doctrine ought to teſtifie, reprove, and inſtruct.

Q. *Why are they called the light of the world?*

A. Becauſe in doctrine and converſation, they muſt be as ſhining and glorious guides to the dark minds of the ignorant.

Q. *What is the end thereof?*

A. The glory of God.

Q. *It is not then enough for them to preach the Goſpel openly, and with boldneſs of heart?*

A. No: they muſt likewiſe bring forth fruits of good life by their deeds of Charity, *Mat.*5 26.

Q. *In how many things conſiſteth the teſtimony of a good life?*

A. In three.

Q. *Which be they?*

A. In holineſs, which belongeth to God; in righteouſneſs, which belongeth to our Neighbour; and in ſoberneſs, that belongeth to our ſelves.

Q. *For how many cauſes are we bound to ſerve God?*

A. For three cauſes; *Jure creationis*, becauſe he created us; *Jure redemptionis*, becauſe he redeemed us; and *Jure amoris*, becauſe he loved us.

The End of Matthew.

Doctrine

Doctrine out of the Goſpel AFTER St. *MARK.*

Queſtion.

WHat *was* Mark ?

A. A Diſciple of *Peters*, of whom he had learned the Acts of Chriſt.

Q. *What are the branches to be handled in this Goſpel ?*

A. The Tempting of Chriſt, his Faſting, Prayer, and Miracles.

Q. *When was Chriſt tempted ?*

A. As ſoon as he had received Baptiſm ; whereby we learn, that the Spirit of God begins no ſooner to work, but it is as ſoon croſt and over-thwarted by the ſpirit of the Devil, *ch.* 1. 12.

Q. *What is the difference between theſe two Spirits ?*

A. The Spirit of God is loving, gentle, meek, not forcing, nor threatning ; the Spirit of the Devil is ſubtle, cruel, falſe, and full of terrour : between theſe two Spirits, the ſpirit of man is continually toſſed ; the one working to our ſalvation, the other to our damnation.

Q. *Who did tempt Chriſt ?*

A. Two ſorts of Creatures.

Q. *Which be they ?*

A. The

A. The *Devil*, and the *Jews*.

Q. *From whence fetcheth the Devil his arguments wherewith he tempteth?*

A. From three things, either from the wit and reaſon of men, the cuſtoms of the world, or from the corruption and wreſting of the Scriptures, as in this place appears.

Q. *What doth the Devil tempt unto?*

A. Sin.

Q. *What is the nature of ſin?*

A. To deſtroy.

Q. *What follows ſin?*

A. A twofold judgment; the one inward, as torment of conſcience, and decay of gifts; the other outward, as contempt and reproach of the world

Q. *How many kind of temptations are there?*

A. Two.

Q. *What be they?*

A. Bad, which proceed from the Devil and his inſtruments; and good, which proceed from God.

Q. *How doth God uſe to tempt?*

A. Two manner of ways; by tryals on the right hand, and by tryals on the left.

Q. *How doth he tempt us by tryals on the right hand?*

A. By offering us temporal bleſſings, as wealth, promotion, and ſuch like, to ſee if we will take hold of them juſtly, or after an indirect and ſinful manner. Or by beſtowing upon us temporal bleſſings, to try if we will diſpoſe of them according as he hath commanded, and as his upright admonirs.

Q. *How doth he tempt us by tryals on the left hand?*

A. By ſuffering Hereſies to riſe up amongſt us,

to

to see if they can seduce us; or by common corruption of manners, when many slanders, scandals, and injuries are offered to prove our constancy, patience, and love.

Q. *How did the Jews tempt Christ?*

A. By frivolous questions to entrap his life, as, Whether it was lawful to give tribute to *Cæsar*, or no? *ch.* 12. 14.

Q. *What is our comfort in temptation?*

A. That if we abide faithful and constant, God at the last will send his Angels to deliver us, as he did unto our Saviour, *ch.* 1. 13.

Q. *Why doth God suffer us to be tempted?*

A. For five special reasons.

Q. *Which be they?*

A. First, to try whether we be faithful: Secondly, to make us seek unto him for help; Thirdly, the better to manifest his power and love in delivering us; Fourthly, to create in our heart a thankfulness for our deliverance; and fifthly, that we may be made like unto our Saviour Christ.

Q. *Is it in the Devils power to tempt us when he pleaseth?*

A. No, he cannot do it; by the example of the unclean spirit, which Christ had cast out of the man in the Country of the *Gadarens*, who could not enter so much as into the herd of Swine, before he had asked leave of Christ, *ch.* 5 14.

Q. *What doth this infer?*

A. That we ought always to pray, that we be not led into temptation.

Q. *After Christ was delivered from the temptations of the Devil, what did he?*

A. As we ought to do in the like case, more chearfully endeavoured to perform the will of his Father.

Q. *What*

Q. *What may we therefore liken the temptations of the Devil unto?*

A. A blow or wound, which dismays not the good Christian, but rather stirs him up more forcibly to withstand the assault of his enemies.

Q. *What opportunity did the Devil watch to tempt Christ?*

A. When he was alone in the wilderness, and oppreſt with long fasting.

Q. *How long had he fasted.*

A. Forty days and forty nights.

Q. *What company had he?*

A. None but wild beasts.

Q. *What may we understand by the wilderness?*

A. The world.

Q. *What by the wild Beasts?*

A. The inward and outward dangers thereof.

Q. *Inward dangers, of what?*

A. Of ones rude and untamed affections.

Q. *Outward dangers, of what?*

A. Of the vanities whereby we continually fall.

Q. *What is a good remedy against these dangers?*

A. Fasting; and not, as some suppose, forty days, but so long as we live in the wilderness of this wicked world.

Q. *What is fasting?*

A. Sobriety of life.

Q. *How many kinds of fastings are there?*

A. Two.

Q. *Which be they?*

A. Corporal, which is a refraining from meat; and spiritual, which is an abstaining from sin.

Q. *When are we truly said to fast?*

A. When

A. When we keep our eyes from looking after vanities, our tongue from curſing, ſwearing, and evil ſpeaking, our hearts from meditating miſchief, our hands from practiſing unlawful actions, and our feet from treading the way of Scorners.

Q. *What is the true property of faſting?*

A. It muſt not be done for vain glory, but to mortifie the body, that it may be in ſubjection to the ſpirit, and to the intent we may have the more proviſion for the relieving of the poor.

Q. *What are the effects that follow faſting?*

A. Health, perfection of memory, ſharpneſs of wit, long life, and happineſs of ſoul.

Q. *What is the oppoſite of faſting?*

A. Intemperance.

Q. *What is intemperance?*

A. An overflowing of voluptuouſneſs againſt reaſon, and the health of the ſoul, ſeeking no other contentation, but the delight of the ſenſes.

Q. *What are the effects that follow it?*

A. Diſorder, impudency, unſeemlineſs, negligence, imbecillity of body, and deſtruction of ſoul.

Q. *Wherein conſiſts intemperance?*

A. In ſumptuous feaſting.

Q. *Is it not tolerable for Chriſtians to feaſt?*

A. Yes, if it be done with moderation and thankſgiving, as it appears by the example of *Matthew*, who feaſted our Saviour Chriſt, *ch.* 2. 15.

Q. *Whom muſt we feaſt?*

A. Not our rich Neighbours, leſt they bid us again, and ſo recompence be made: but the poor, maimed, lame, and blind, and God ſhall

reward

reward us at the reſurrection of the juſt, *Luke* 14. 12, 13.

Q. *May not a man both feaſt and faſt at one inſtant?*

A. Yes, ſo in the midſt of his delicates he be able to temper his affections.

Q. *What muſt be joyned to faſting, to make it acceptable?*

A. Repentance and Prayer.

Q. *What is Repentance?*

A. A hearty ſorrow for ſin, with a firm reſolution never to offend again; ſo that it is not enough to be grieved for our ſin, except we likewiſe mend.

Q. *Give an inſtance?*

A. It is our Saviours words, Repent and amend, for the Kingdom of God is at hand.

Q. *What goes before Repentance?*

A. Admonition.

Q. *What follows?*

A. Forgiveneſs.

Q. *Who hath power to forgive?*

A. Chriſt the Son of God, *ch.* 2. 10.

Q. *When hath he power to forgive?*

A. Whenſoever we call upon him by faith, as by the example of the blind man, *ch.* 10.

Q. *What doth this readineſs to forgive infer?*

A. Imitation in us to do the like one for another.

Q. *Why?*

A. Becauſe, except we forgive one another, we ſhall not be forgiven of our Father which is in Heaven, *ch.* 11. 26.

Q. *How many Circumſtances as touching our ſelves, are to be conſidered in pardoning offences?*

A. Six.

Q. *Which be they?*

A. Firſt,

A. Firſt, who it is that muſt forgive; every one, as well the King as the Subject; Secondly, what is to be forgiven; not only ſlight offences, but capital wrongs, whether ſudden or premeditate: Thirdly, whom they be we muſt forgive, namely, our Chriſtian brethren; Fourthly, how often; not ſeven times only, but ſeventy times ſeven; Fifthly, in what ſort; not feignedly, but from the heart; Sixthly, when, not at the Altar only, and when we pray, but at all times when our brethren ſhall ſeem to offend.

Q. *In how many points conſiſteth forgiveneſs?*

A. In four.

Q. *Which be they?*

A. Connivere, to wink at our Brothers offence; *condonare*, to pardon the quality of the offence; *remittere*, to with-hold the puniſhment; and *indulgere*, to take into favour again.

Q. *But if the offence be ſuch as we muſt needs reprove our Brother, how muſt it be done?*

A. Mildly, lovingly, ſecretly, and guiltleſs our ſelves of what we reprove him for; freely, and without fear, upon a true and juſt occaſion, and at a fit time.

Q. *To what may we compare him that is a great reprehender of others, and never looks unto his own infirmities?*

A. To five things.

Q. *Which be they?*

A To the Lamp in the Temple, which giveth light to the Prieſt, and conſumeth it ſelf. 2. To the eye, that ſeeth all things, but ſees not it ſelf. 3. To *Noah*'s workmen, that built an Ark to ſave *Noah*, and were drowned themſelves. 4. To ſuch a one as cloaths every one, and goes naked himſelf. 5. To *Eſau*, that was a Forreſter, lived always abroad, and therefore did loſe the bleſſing at home.

Q. *What*

Q. *What is the gate that opens to forgiveneſs before God?*

A. Prayer.

Q. *What is Prayer?*

A. A calling upon God in the time of trouble.

Q. *How many ſorts of Prayer are there?*

A. Two; mental, conſiſting in the heart, without utterance from the tongue; and vocal, conceived in the heart, and pronounced by the tongue.

Q. *How many are the ſpecial properties of Prayer?*

A. Four.

Q. *Which be they?*

A. It muſt be ſecret, without oſtentation; zealous, without doubting to obtain; brief, without much babbling; and conſtant, without intermiſſion, *ch.* 11. 24.

Q. *How many reaſons are there to prove the goodneſs of Prayer?*

A. Six.

Q. *Which be they?*

A. Firſt, it is full of joy; for in the company of God there is nothing but joy. Secondly, God hath built an houſe, and appointed a day for it. Thirdly, it maketh us like the Angels in Heaven. Fourthly, it is an incenſe in the noſtrils of God. Fifthly, it doth more good than Alms-deeds; for by our alms we help but a few, but by Prayer we may profit thouſands. Sixthly, it is a victorious thing; for it overcometh God, who overcometh all things.

Q. *When muſt we pray?*

A. At all times.

Q. *Why?*

A. Becauſe we know not when the Lord will call us to judgment, *ch.* 13. 33.

Q. *What*

Q. *What is an enemy to Prayer?*

A. Drowſineſs, and therefore our Saviour hath ſaid, Watch and Pray.

Q. *How muſt our minds be diſpoſed when we pray?*

A. To be in charity with all.

Q. *What may encourage us to pray?*

A. The faithful promiſe of the Lord, that he will hear us; Ask, and ye ſhall have; knock, and it ſhall be opened unto you.

Q. *How was Prayer effectual in Chriſt?*

A. By Prayer he wrought ſome of his Miracles, as appeareth, *ch.* 9. 29.

Q. *What is a Miracle?*

A. An act exceeding the courſe of nature.

Q. *Why was it requiſite that Chriſt ſhould work Miracles?*

A. To prove himſelf both God and Man, and conſequently the true *Meſſias* and Saviour of the World.

Q. *To ſave, how many ways may it be underſtood?*

A. Two manner of ways, Firſt, in preſerving and giving temporal bleſſings to all; and ſecondly, in redeeming of ſome, by giving eternal happineſs to the elect.

Q. *What are the Miracles of Chriſt?*

A. Giving ſight to the blind, ſtrength to the lame, health to the ſick, walking upon the waters, and raiſing the dead, *&c.*

Q. *In this reſpect what is Chriſt called?*

A A Phyſician.

Q. *How doth he differ from other Phyſicians?*

A. He wrought by his own power, he looked not for reward, and he ſcorned not to handle and touch his ſick Patients, notwithſtanding the contagion of their diſeaſes.

The End of St. Mark.

Doctrine

Doctrine out of the Goſpel

AFTER

St. LUKE.

Queſtion.

WHat was Luke?

A. A Phyſician of Antioch, and a companion with *Paul* in his Travels.

Q. *Did he write the Goſpel as an eye-witneſs of the ſame?*

A. No, but as he had heard from *Paul* and others.

Q. *What are the Points from whence we muſt drive our arguments in the Goſpel?*

A. The preaching of Chriſt, the ſlanders which he ſuffered for the ſame, his apprehenſion and examination.

Q. *When began Chriſt to preach?*

A. At twelve years old, when his parents found him diſputing with the Doctors in the Temple, *ch.*2.46.

Q. *How ſhall we know a Preacher?*

A. By his fruits.

Q. *Which be they?*

A. His Doctrine, if it be of God; and his Converſation, if it be according to his Doctrine.

Q. *How many things are rrquired in a Preacher?*

A. Six

A. Six things; to preach, to exhorr, to pray, to praiſe, to reprove, and to encourage.

Q. *What is it to exhort?*

A. To remember the hearers of the Word, what they have heard, and to be ſerious with them not to forget that which they have learned, but to bring forth fruits of a good life.

Q. *What are the fruits of a good life?*

A. Deeds of Charity, done to the honour of God, and good of our Neighbour.

Q. *To what end are they available?*

A. To ſhew how near, or how far off we are from Chriſt; for he that finds by the diſpoſition of his heart that he willeth well to all men, not only his friends but his enemies, hath a ſure teſtimony that God doth dwell in him; whereas contrarywiſe, he that feeleth not the heat of charity in his heart, may think aſſuredly God is far from him.

Q. *Are we then juſtified by works?*

A. Yes, before men; but by faith before God.

Q. *What is it to pray?*

A. To deſire of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. *What is it to praiſe?*

A. To give God thanks for them when they are ſeen to profit.

Q. *What is it to reprove?*

A. To inveigh againſt their ſins, laying before them the judgment of God.

Q. *What is it to encourage?*

A. To give boldneſs to the penitent, aſſuring them of mercy.

Q. *What is required in the hearers?*

A. Five

A. Five things: First, diligent attention, not to have their minds carried away in time of preaching through vanities: Secondly meditation, to ruminate upon ſuch good leſſons as they have heard; Thirdly, application to expreſs it in the manner of their life; Fourthly, prayer for the continuance of Gods ſpirit upon their Teachers; and Fifthly, thankſgiving for the light of the Goſpel.

Q. *After what method doth Chriſt teach?*

A. Sometimes by Parables and Similitudes, and ſometimes more plainly and familiarly.

Q. *Why did he Preach by Parables?*

A. Becauſe the unbelieving *Jews* might hear and not underſtand, *ch.*8.10.

Q. *What is a Parable?*

A. A diſcourſe containing one thing in words, and another in ſenſe.

Q. *What vices doth Chriſt reprove?*

A. All.

Q. *How doth he reprove Ambition?*

A. By ſaying to the Apoſtle, he that ſeemeth leaſt among you, the ſame ſhall be great, *ch.* 9.48.

Q. *How Pride?*

A. He that exalteth himſelf ſhall be brought low; and he that humbleth himſelf ſhall be exalted, *ch.*8.14.

Q. *How Revenge?*

A. When *James* and *John* ſaw the *Samaritans* would not receive Chriſt, they wiſhed him to call for fire from Heaven to conſume them; but Chriſt rebuked them, ſaying, Ye wot not of what ſpirit ye are; I am not come to deſtroy, but to ſave, *ch.* 9.55,56.

Q. *How inconſtancy, or falling from the truth?*

A. No

A. No man having put his hand to the Plough and looking back, is apt for the Kingdom of God, *ch.* 9.62.

Q. *How neglecting the word, when it is Preached, and not bringing forth fruits of repentance?*

A. It ſhall be eaſier for *Tyre* and *Sidon* in the day of judgment, than for ſuch men, *ch.* 10.14.

Q. *How worldly carefulneſs?*

A. By the parable of the rich man that built his barns wide, and laid up goods for many years, and ſaid to his Soul, Now take thy reſt; when preſently God pronounced unto him, Thou fool, this night ſhall thy Soul be taken from thee, *ch.* 12 16,20.

Q. *How elſe?*

A. By the example of the Ravens, and Lillies of the Field, which neither ſow nor reap, yet God feeds them; and the Lillies are cloathed with greater royalty than *Solomon*, ch.12.24,27.

Q. *By what reaſon did Chriſt confute the folly of worldly-minded men?*

A. By an argument *à minore ad majus:* by ſaying, Which of you by taking thought can add to his ſtature one cubit; if ye be not able to do the leſs, how will ye perform the greater? *ch.* 12.15,16.

Q. *What muſt be our care?*

A. Not for traſh of this world, but to lay up treaſure in Heaven, where neither thief approacheth, nor ruſt can corrupt, *ch.* 12.23.

Q. *How reproveth Chriſt raſh judgment, as when we do condemn ſuch upon whom God executeth his judgments, to be greater ſinners than we our ſelves are?*

A. By telling us, that except we repent, we ſhall all likewiſe periſh, *ch.*13.3.

Q. *Why?*

A. Becauſe

A. Becauſe whoſoever hath deſerved worſt, we (if God ſhould enter into judgment with us) have deſerved as bad as they.

Q. How doth he reprove the truſt in our own merits?

A. By ſaying, when we have done all that we can, we are ſtill unprofitable Servants, becauſe we can do nothing but that which is our duty to do, *ch.*17.10.

Q. Whom doth Chriſt pronounce bleſſed?

A. The peace-maker, the poor in ſpirit, the ſorrowful, but they ſhall rejoyce; the perſecuted, for great ſhall be their reward in Heaven, *Mat.* 5. 12.

Q. Wherein doth bleſſedneſs conſiſt?

A. Not in honour, for then *Pharaoh* had been bleſſed; not in wit, for then *Achitophel* had been bleſſed; not in wealth, for then *Ahab* had been bleſſed; but in the fear of the Lord.

Q. How is this fear preſerved?

A. By having a care to the Commandments.

Q. Wherein conſiſteth this performance of the Commandments?

A. Not only in bridling the hands, but in refraining the affections of the heart; as it is not enough to refrain from the ſhedding of blood, but from the thought thereof.

Q. How doth Chriſt threaten the cruel?

A. He that in anger calleth his Brother fool, ſhall be in danger of hell-fire *Mat.*5.22.

Q. To what a ſtrict reckoning doth he call the luſcivious?

A. Whoſoever looketh on a Woman to luſt after her, hath (ſaith he) committed adultery already with her in his heart, *Mat.*5.28.

Q. Is it lawful for a man to put away his wife?

A. No,

A. No, except it be for fornication, *Mat.* 5. 32.

Q. *What Oaths muſt we uſe in our private Communication?*

A. Yea, yea; and nay, nay; for whatſoever is more than that, cometh of evil.

Q. *By what may we ſwear?*

A Neither by Heaven, for it is the throne of God; nor by earth, becauſe it is his foot-ſtool.

Q. *May we not ſwear at all?*

A. Yes, before a Magiſtrate, for the confirmation of a truth, but not otherwiſe.

Q. *What is an Oath?*

A. A calling of God to witneſs, that what we ſwear is true, or to be revenged on us if we lye.

Q. *May we that are human creatures be revenged one upon another?*

A. No.

Q. *Why?*

A. Becauſe Chriſt hath ſaid, Bleſs them that curſe you; do good to them that hate you, *ch.* 6. 28.

Q. *By what reaſon doth Chriſt bind us hereunto?*

A. By an argument taken from the nature of God, who is ſo gracious and loving unto mankind, as he maketh the Sun to riſe, and the Rain to fall upon the juſt and unjuſt, *Mat.* 5. 45.

Q. *Who is juſt?*

A. Not any man, for he that ſaith he hath no ſin, is a Lyar, and there is no truth in him.

Q. *How many ſorts of ſinners are there?*

A. Three.

Q. *Which be they?*

A. The firſt are ſuch as are of reprobate ſenſe,

neither fearing God nor man; as *Pharaoh*, *Judas*, &c. The ſecond are ſuch as before God are very impious, yet to themſelves and the world would ſeem righteous; and of this ſort are the *Phariſees* and *Hypocrites*. The third is of thoſe that in the ſight of God and the world are ſinners; but becauſe they acknowledg their ſins, and are diſpleaſed with themſelves for the ſame, praying unto God for his grace, therefore are of him reputed righteous, as *Mary Magdalen*, *Zacheus* and the thief upon the Croſs.

Q. *What is a ſpiritual note to know a repentant ſinner by?*

A. Vigilance, that when the Lord cometh, he be not found an unprofitable Servant.

Q. *Who are called profitable Servants?*

A. Such as with care perform the will of their Maſter.

Q. *Who are called unprofitable Servants?*

A. Firſt, ſuch as are Magiſtrates, and abuſe their authority to the hurt of ſuch as are under them: Secondly, ſuch as are under the degree of Subjects, and neglect their Calling, or deprave it by their wicked practice. Thirdly, rich men that help not the neceſſities of the poor. Fourthly, the wiſe and learned, that ſuffer the ignorant to go aſtray for want of their good counſel and inſtruction.

Q. *For all theſe good inſtructions which Chriſt gave unto the* Jews, *how did they reward him?*

A. With ſlander and reproach, ſaying, that he did blaſpheme, and caſt forth *Devils* by the name of *Beelzebub* the Prince of *Devils*, ch. 6. 11. & 11. 15.

Q. *What is blaſphemy?*

A. To detract from the power of the Holy Ghoſt.

Q. *was*

Q. *Was it ſufficient to allay the malice of the* Jews, *to ſay Chriſt was a blaſphemer?*

A. No, the condition of envious men is ſuch, as when they have done what diſgrace they can in words, they practiſe deeds for the overthrow of them they hate.

Q. *How did they practiſe Chriſts overthrow?*

A. By hiring *Judas* to betray him unto them?

Q. *What do we learn by this, that amongſt the twelve, one was a Traytor?*

A. That even amongſt the ſmalleſt number of Gods elect, there the Devil hath his inſtruments.

Q. *For what did* Judas *betray his Maſter?*

A. For money, as many do their ſouls, *ch.* 22. 6.

Q. *What was the laſt memorable thing Chriſt did before his betraying?*

A. The inſtitution of the Sacrament of his Body and Blood.

Q. *Of how many things doth this Sacrament conſiſt?*

A. Of two.

Q. *Which be they?*

A. The viſible ſubſtance, which is bread and wine; and the inviſible grace, which is Redemption by his death, to all that receive the Sacrament worthily.

Q. *How many things are required for the worthy receiving thereof?*

A. Four.

Q. *Which be they?*

A. Knowledg, to diſcern the difference betwixt this Holy Ordinance and other Ceremonies; Faith, to believe that Chriſt dyed for us; Repentance, to be ſorry for our Sins; and Charity to forgive our Brethren.

Q. *Is it not enough then to remember Christ by meditation, reading, and hearing?*

A. No, except we do likewise actually receive his Body and Blood in the Sacrament.

Q. *What two things did Christ use in offering his Body upon the Cross?*

A. A breaking of his Body, and a drawing forth of his Blood.

Q. *What must our breaking be?*

A. A contrition of heart for our sins, and breaking of bread in the way of charity.

Q. *What must our pouring forth be?*

A. Tears of repentance, and tears of compassion.

Q. *How do we receive Christ in the Sacrament?*

A. Spiritually.

Q. *What place must we prepare for him?*

A. An upper-room in the bosom, an inward room in the heart, a large room to receive his retinue, a fair room hung with the tapestry of righteousness, a sweet room deckt with the flowers of love, a convenient room with a chimney and a bed, that is, the fire of Zeal, and bed of peace.

Q. *What must be his dyet?*

A. Prayer and thanksgiving.

Q. *Who are his attendants?*

A. Faith, Hope, and Charity.

Q. *How shall a man know whether he hath received Christ or not?*

A. If he find that he doth not only hear his word, but bring forth the fruits of good doctrine; and therefore a good Christian is compared unto a tree.

Q. *Why?*

A. Because he hath a root, which is hope: a heart, which is faith; a bark, which is charity; branches,

branches, which are ſpiritual vertues; green leaves, which are good words; and fruit, which is good works.

Q. *How was Chriſt apprehended?*

A. With Bills and Staves.

Q. *How did they uſe him?*

A. Buffetted him, and ſet a Crown of Thorns upon his head.

Q. *VVhither did they bring him to be examined?*

A. To the High Prieſt firſt, then to *Pilate*, and afterward to *Herod*.

Q. *What were theſe men?*

A. Chief Magiſtrates, but very wicked.

Q. *What are godly Magiſtrates called?*

A. Gods.

Q. *Why?*

A. Becauſe they execute the judgment of God upon the offenders.

Q. *VVhat was a note of a bad Magiſtrate in* Pilate?

A. This, that although he knew Chriſt to be Innocent, yet becauſe of the opinion of the people, rather than he would purchaſe their diſpleaſure, he delivered him over to their will, *ch.* 23. 25.

Q. *Upon what occaſion is the friendſhip of the wicked oftentimes renewed?*

A. Upon the diſgrace and downfall of the godly, as appears by *Herod* and *Pilate*, who having been long enemies, were now reconciled together upon the apprehenſion of Chriſt.

The end of St. Luke.

Doctrine out of the Gospel AFTER St. JOHN.

Question.

WHat was John?

A. An Apostle, and the entirely beloved of Christ, *ch.* 13.23.

Q. *How did he write the Gospel?*

A. As both an eye-witness, and an ear-witness of that which Christ had said and done.

Q. *What follows in this place to be handled?*

A. These four branches: the Conviction of Christ, his Execution, Resurrection, and Ascension.

Q. *Were not the* Jews *satisfied with the imprisonment of Christ?*

A. No, they thought likewise to put him to death.

Q. *Why did they pursue him with such hatred, having done so many good deeds among them?*

A. Upon the same reason that vice pursues vertue, iniquity godliness, falshood truth, and darkness light.

Q. *How were they blinded?*

A. By the rage of their own affections.

Q. *What are the affections like?*

A. Like

A. Like whirl winds, when they have once gotten the upper hand over reaſon, as appeareth by the *Jews*, that would hear nothing, but cryed, Crucifie him, Crucifie him, *ch.*19 15.

Q. *What did they object againſt him?*

A. That he did ſeduce the people, blaſpheme, was not *Cæſar*'s friend, and worſe than *Barabbas* a thief.

Q. *How did they ſay he ſeduced the people?*

A. By falſe doctrine, in not attributing righteouſneſs to the Law, *ch.*5 16.

Q. *How blaſphems?*

A. In calling himſelf the Son of God, *ch.* 10. 31.

Q. *How not to be* Caſar's *friend?*

A. In making himſelf a King, *ch.* 19.12.

Q. *How worſe than* Barabbas?

A. In that they thought a Blaſphemer worſe than a Thief.

Q. *What kind of thief was* Barabbas?

A. One that by inſurrection ſought to rob the peoples hearts of obedience, which is a kind of ſpiritual theft.

Q. *How many ſorts of ſuch thieves le there?*

A. Three.

Q. *Which be they?*

A. Firſt, ſuch as corrupt the minds of others by their lewd examples, hypocrites, ſlanderers, and detractors of good mens vertues. Secondly, ſuch as teach lyes, whereby the ſouls of the hearers are robbed of eternal bliſs. Thirdly, ſuch as attribute unto themſelves the benefit of health, wealth, or liberty, and ſo deprive God of his glory.

Q. *How many kinds of corporal Thieves are there?*

A. Two.

Q. *Which be they?*

A. Domeſtical and Foreign.

Q. *Whom call you Domeſtical thieves?*

A Such as purloyn from their Maſters, Parents, Husbands, Wives, or Friends; or negligently ſuffer them to incur any loſs or detriment which they might prevent.

Q. *What call you Foreign thieves?*

A. All ſuch as rob their Neighbours, either by falſe weight, and meaſures; bad wares, or ſubtile practiſes; all Lawyers that make good cauſes bad, or bad good; all debtors that never think to pay; and all creditors that triumph over the bodies of their poor debtors by impriſonment, or any other kind of oppreſſion.

Q. *How did Chriſt confute the Objection of the* Jews?

A. Firſt, by ſaying that he was the Way, the Truth, and the faithful Shepherd, therefore did not ſeduce the people, *ch.* 14. 6. *&* 10. 11.

Q. *How ſecondly?*

A. By ſaying, What he did, he did by the inſpiration of the Holy Ghoſt, and power of God the Father, and therefore did not blaſpheme, *ch.* 5 30. *&* 10. 25.

Q. *How third y?*

A. By proteſting openly, that what was due to *Cæſar*, ought to be given unto *Cæſar*; and therefore was no enemy to *Cæſar*.

Q. *How fourthly?*

A. By ſhewing he came to enrich them with all the treaſure of happy life, and therefore was no thief, like *Barabbas*.

Q. *Were they not ſatisfied with this?*

A. No, though *Pilate* the chief Magiſtrate before whom he was indicted, did certifie them from the judgment-ſeat, that he found no fault in him, *ch.* 18.28.

Q. *Why*

Q. *VVhy did not* Pilate *ſet him free?*

A. Becauſe he reſpected more the diſpleaſure of the people, than the diſcharge of his own conſcience, wherein he ſhewed himſelf a bad Magiſtrate.

Q. *what are the works of a good Magiſtrate?*

A. Wiſdom, Valour, Impartiality, not to be humorous, not to be covetous, nor cruel.

Q. *VVhen is he wiſe?*

A. When he diſcerneth rightly between falſhood and truth.

Q. *When Valiant?*

A. When he fears not to execute the tenour of the Law.

Q. *VVhen Impartial?*

A. When he neither reſpecteth the rich for their authority, nor diſdains the poor for their baſeneſs and inferiority,

Q. *VVhen is he without humour?*

A. When he executeth juſtice for the love of Vertue, and not for hate, envy, or a malicious ſtomach againſt the party called in queſtion.

Q. *When is he not covetous?*

A. When he doth not buy or ſell juſtice for reward or bribes.

Q. *VVhat is Juſtice?*

A. The ſquare of life, attributing to every man that which is due.

Q. *What is Injuſtice?*

A. The diſorders of life, with-holding from men the juſt meaſure of their deſerts.

Q. *VVhen is a Magiſtrate cruel?*

A. When he is wholly ſet upon ſeverity, without any thought of pity or compaſſion.

Q. *Was* Pilate *altogether without compaſſion when he gave judgment upon Chriſt?*

A. No, he had a kind of compassion, but it was counterfeit, and therefore though he would wash his hands never so often, he cannot clear himself from the guilt of innocent blood.

Q. *How many sorts of cruelty are there?*

A. Three.

Q. *Which be they?*

A. The first is of such as procure it, who nevertheless will not execute it themselves; and that was the cruelty of the *Jews*: the second is of such as devise not themselves to be cruel, but when the sword is put into their hands, or the means given unto them, do not spare forthwith to execute it with all inhumanity and brutishness of heart; and this is the cruelty of Tyrants and wicked men put in authority: The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might save and help if they would; and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltless wronged, and will not help and succour them.

Q. *How many wayes may we help the distressed?*

A. Five manner of ways.

Q. *Which be they?*

A. Either in person, when we travel and labour for their deliverance; or with our goods in relieving their wants; or with our good words to comfort them; or with our counsel to direct them; or with our power quite to deliver them.

Q. *Had Christ any such friends?*

A. No, nor did he need them, because he could have delivered himself, if it had pleased him.

Q. *Where was his Apostles?*

A. [illegible]

A. Fled from him.

Q. Peter *boasted he would dye for him, and did he now forsake him in his extremity?*

A. He did not only forsake him, but he flatly forswore he knew him.

Q. *How often?*

A. Three times the same night that Christ was apprehended, *ch.* 18.

Q. *What learn we by this?*

A. The inconstancy of Flesh and Blood, and the fickleness of worldly Friends.

Q. *What became of* Judas *that betrayed him?*

A. As of a pernicious Conspirator.

Q. *How was that?*

A. He hanged himself.

Q. *Who gave him that judgment?*

A. His own guilty Conscience.

Q. *How many officers of torments doth a guilty Conscience include?*

A. Four.

Q. *Which be they?*

A. Of an Accuser, a Juror, a Judg, and an Executioner.

Q. *How of an Accuser?*

A. In laying our sins to our charge, *Rom.* 2. 15.

Q. *How of a Juror?*

A. By giving in evidence against us.

Q. *How of a Judg?*

A. In condemning us.

Q. *How of an Executioner?*

A. By inflicting deserved punishment.

Q. *What is it to have a guilty Conscience?*

A. To live in continual torment and Hell of mind.

Q. *What was the manner of Christs Execution?*

A. The death of the Cross.

Q. *What*

Q. *what extremity did he ſuffer before he was nailed to the Croſs?*

A. He ſweat water and blood, was falſly accuſed, buffeted, ſpit upon, ſcourged, reviled, crowned with thorns, and his garments parted before his face.

Q. *What extremity did he endure upon the Croſs?*

A. His hands and feet were nailed, his ſide pierced with a ſpear, he drank Vinegar and Gall, was forſaken of God, and rejected of the World.

Q. *For whom did he ſuffer all theſe torments?*

A. Not for any offence of his, for he was immaculate; but for our ſins, which were infinite.

Q. *To what end did he ſuffer them?*

A. To the ſatisfaction of the Juſtice of God, and the redemption of our ſouls.

Q. *VVhat learn we by that?*

A. His obedience to God the Father, and his love towards us.

Q. *VVherein appeareth his obedience towards God?*

A. In two things.

Q. *Which be they?*

A. In performing all God had commanded, which is called Active obedience; and in patient bearing all that was impoſed upon him, which is called Paſſive.

Q. *Wherein appeared his love towards us?*

A. In giving his life for us when we were his Enemies.

Q. *What is life?*

A. The power and vigour of the ſoul, expreſſed by the inſtruments of the body.

Q. *What is the opinion of Atheiſts touching life?*

A. Some

A. Some think, becauſe a man liveth no longer than he breatheth, that the life of man is nothing but a puff of wind. Some again, becauſe the loſs of much blood bringeth the loſs of life, therefore they eſteem the life to be nothing elſe but blood: And other ſome, becauſe in death they perceive no difference between men and beaſts, therefore they hold our life to be as the lives of bruit beaſts, vaniſhing, without immortality of the Soul; but all theſe opinions are corrupt and lewd.

Q. *Why ſo?*

A. Becauſe they are grounded only upon the corporal ſenſes.

Q. *How do you prove the Soul immortal?*

A. Becauſe it is the Image of God, who is a ſpirit, and eternal: for there muſt always be an agreement betwixt the Image and the thing whereof it is an Image.

Q. *Which part of Chriſt then ſuffered death?*

A. His Humanity.

Q. *Of what doth his Humanity conſiſt?*

A. Of body and ſoul like unto ours, ſin only excepted.

Q. *Did his ſoul ſuffer death?*

A. It did.

Q. *Why then the Soul is not immortal?*

A. There be two kinds of death: one corporal, which is a diſſolution of the Soul from the Body; another ſpiritual, which is a ſeparation of the Soul from the preſence of God; and in this ſenſe it is ſaid, that Chriſts Soul did die, inſomuch as for a while it was excluded the preſence of God.

Q. *What part of Chriſt did not ſuffer?*

A. His Deity, by which he did overcome death.

Q. *How*

Q. *How did his victory over death appear?*

A. By his resurrection.

Q. *When was that?*

A. Upon the third day.

Q. *What benefit have we by his Resurrection?*

A. The assurance of the immortality both of soul and body; and that sin, death, nor Hell shall have any power over us so long as we believe in him.

Q. *How prove you that?*

A. By his own words: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, *ch.* 11. 25. And again, he that believeth on the Son, hath life everlasting; and he that believeth not in the Son shall not see life, but the wrath of God abideth on him, *ch.* 3. 36.

Q. *What kind of people had opinion that there is no Resurrection?*

A. The Sadducees, and therefore they tempted Christ with the question of the Woman that had seven Husbands, whose Wife she should be at the day of the resurrection.

Q. *How doth Christ answer the question?*

A. By saying, that in the Kingdom of Heaven, they neither marry, nor are married, but are as the Angels of God.

Q. *What are they called amongst us that deny the Resurrection?*

A. Atheists.

Q. *How many sorts of Atheists are there?*

A. Two.

Q. *Which be they?*

A. The one that perswade themselves the Soul is mortal as well as the Body; the other, that albeit they have some opinion of the immortality of the Soul, yet they think there is no Hell, or punishment for sin after this life.

Q. *How*

Q. *How doth the Scripture disprove the first?*

A. By saying, that whosoever believeth in Christ shall not perish, but have eternal life, *ch.* 3. 36.

Q. *How the second?*

A. By the words that God shall say to the wicked at the day of judgment, Depart from me ye cursed into everlasting fire, which is prepared for the Devil and his Angels, *Mat.* 25. 41.

Q. *How many sorts of Angels be there?*

A. Two; good and bad.

Q. *Of what substance are good Angels?*

A. Not of the nature and essence of God, not immortal of themselves; but have their immortality of God, who both gives it unto them, and preserveth them in it, and could take it from them if he would.

Q. *What difference is there betwixt the Spirits of Men and Angels?*

A. The Spirits of men are joyned unto Bodies, the Spirits of Angels are not.

Q. *Are not the Spirits of men celestial?*

A. Yes, not in respect they are drawn from the nature of God, but in respect of the agreement that is betwixt them.

Q. *What difference is there betwixt Soul and Spirit?*

A. A Soul is common to all men living, as well Infidels as others; but a Spirit is properly in those who are regenerate and born a new by Faith, and the Holy Ghost.

Q. *To whom did Christ first appear after his Resurrection?*

A. To *Mary Magdalen*, and afterward three several times to his Apostles.

Q. *How*

Q. *How long was he upon the earth after his Resurrection?*

A. Forty days, and then he was taken up on high, and a cloud received him, *Act.* 13.9.

Q. *Where was Christ when he was taken up?*

A. Upon Mount *Olivet.*

The End of the Gospels.

THE ACTS.

Question.

After that Christ ascended into Heaven, whom did he leave on earth for the building up of his Church?

A. His Apostles.

Q. *How did he strengthen them?*

A. By sending the Holy Ghost unto them, *ch.* 2.4.

Q. *In what likewise did the Holy Ghost appear?*

A. In the likeness of fiery tongues, *ch.*2.3.

Q. *With what did he endow them?*

A. With the knowledg of Languages.

Q. *To what end?*

A. That they might preach to all Nations.

Q. *Was that their Office?*

A. Yes.

Q. *Who enjoyned them thereunto?*

A. Christ, *ch.* 1.8.

Q. *Upon*

Q. *upon how many points did their Office conſiſt?*

A. Of two.

Q. *Which be they?*

A. To baptize and inſtruct.

Q. *How did they baptize?*

A. In the name of the Father, of the Son, and of the Holy Ghoſt.

Q. *How did they inſtruct?*

A. Two manner of ways.

Q. *Which be they?*

A. By teſtifying the Death, Reſurrection, and Aſcenſion of Chriſt; and teaching of faith, repentance, and good works, *ch.*1.23,24,25,26.

Q. *What power had they given them to confirm their doctrine?*

A. The power of working miracles, as making the lame to go, healing the ſick, and raiſing the dead, *ch.*3.6. & 9.34,40.

Q. *Who ſtood againſt them?*

A. The practiſe of the Devil.

Q. *Who defended them?*

A. The providence of God.

Q. *How did the Devil practiſe againſt them?*

A. By raiſing up conſpiracies, tumults, commotions, perſecutions, ſlanders, and by bringing them to impriſonments, ſtripes, and death.

Q. *To what purpoſe and end did the Devil do this?*

A. To overthrow, or at leaſt to ſtop the courſe of their preaching, if it had been poſſible.

Q. *How did God preſerve and defend them?*

A. He revealed the conſpiracies againſt them, *ch* 9.24. He pacified the tumults and commotions. *ch.* 19.35, to 41. He ſent them refuge in time of perſecution, *ch.* 14.6. He converted the hearts

Q. *How did God make them repent their ſlander?*

A. By touching them with remorſe of Conſcience.

Q. *Who were the Devils inſtruments to impriſon the Apoſtles?*

A. King *Herod*, the *Jews*, and the Roman Subſtitute.

Q. *Who was Gods inſtruments to deliver them?*

A. An Angel, and ſuch men as he raiſed to be their friends, *ch.* 5.19.

Q. *How did God comfort the Apoſtles when they were beaten?*

A. By ſpeaking to them in viſions *ch.*13.11.

Q. *To which of them did he give life in death?*

A. To *Paul.*

Q. *In what manner?*

A. When *Paul* was ſtoned by the men of *Lyſtra*, and carried out of the City for dead, God raiſed him up again, even in the midſt of the Diſciples that ſtood about him, *ch.*14.19,20.

Q. *VVhat learn we by the ſequal of this diſcourſe?*

A. That God by ſimple men, in ſpite of all tyranny, repleniſhed the whole world with the ſound of his Goſpel.

Q. *But* Paul, *as we read in the eighth Chapter, perſecuted the Church, and conſented to the death of* Stephen; *how came he then to be an Apoſtle?*

A. The Spirit of God (in whoſe hands are the hearts of all men) converted him, from a perſecutor to a Preacher, ſo that amongſt all the Apoſtles none was more zealous, nor added more Souls to the Church than he did.

Q. *How doth that appear?*

A. By his painful travel through many Countries, his ſtripes, impriſonments, ſtoning, dangers by Land and Sea, which he joyfully ſuffered for the love of Chriſt Jeſus.

Q. *Why*

Q. *Why did God ſuffer his choſen Servants to be ſo injuriouſly uſed of the world?*

A. For three reaſons.

Q. *Which be they?*

A. That he himſelf might be the more glorified by their deliverance, their enemies more juſtly condemned, and his ſervants more worthy of their reward in Heaven.

Q. *As they were painful to teach, were the people as ready to follow their Doctrine?*

A. Many were, of thoſe whoſe hearts were prepared for that calling; but otherwiſe they that were not, refuſed.

Q. *It appeareth then that Faith is the only gift of God?*

A. It is, and increaſeth in us us by hearing of his Word, as appeareth by *Lydia*, the Woman of *Thyatira*, whoſe heart the Lord opened, that ſhe attended to the Doctrine of *Paul*, ch. 16. 14.

Q. *What ſtrange converſion was there made by the Apoſtles?*

A. The converſion of the *Ethiopian Eunuch*, of *Cornelius*, *Elymas*, and of *Paul*'s Jaylor

Q. *Did the Converſion of theſe men ſeem more ſtrange than the reſt?*

A. Yes, becauſe in the eye of the world both for their calling and quality they ſeemed more unlikely to be converted than any others.

Q. *How?*

A. The *Eunuch* was of the Heathens that worſhipped ſtrange gods, *ch.* 8. 27. *Cornelius* a Souldier, whoſe ſtern profeſſion might ſeem to harden his heart againſt the firſt impreſſion of Chriſtian Faith, *ch.* 10. 1. *Elymas* a Conjurer, and one that practiſed with the Devil; and the Jaylor,

Jaylor, a forward minister to Execute the cruelty of such as persecuted Christ and his Church.

Q. *How did the converted shew themselves afterwards to be Christians?*

A. By their good works.

Q. *What were they?*

A. The *Eunuch* planted the Gospel in *Ethiopia*, *Cornelius* used much Prayer and Alms-deeds, and the Jaylor dresst the wounds of *Paul* and *Silas*, and refreshed them with meat.

Q. *Is it not enough for us to be Christians in name, but we must also be so in nature?*

A. No, for otherwise we shall be sure to undergo the wrath of God.

Q. *By what example?*

A. By the example of *Ananias* and *Saphira*, and of *Eutichus*.

Q. *What were their faults?*

A. Ananias and *Saphira*, after they were received into the Church, did not with their whole heart addict themselves to the service of God.

Q. *Wherein did they fail?*

A. In that wherein it was a custom among them to employ all their goods to the benefit of their brethren, they kept back a part to their own private use.

Q. *How were they punished?*

A. With sudden death, *ch.* 5. 10.

Q. *If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of Christian Charity, what ought they to fear that will bestow nothing, not so much as the superfluity of their Riches, to the relief of their distressed Brethren?*

A. Not

A. Not only death of body in this world, but deſtruction of ſoul and body in the world to come, unleſs they amend.

A. Wherein did Eutychus *offend?*

A. Being of the Congregation of the Faithful, as he ſate with others to hear *Paul* preach, neglecting his Doctrine, (as at many Sermons with us we may ſee the like) and fell into a ſleep.

Q. *How did God puniſh him?*

A. He made him an example to the whole Aſſembly, by ſuffering him to fall from the third loft; ſo that he lay for dead till *Paul* revived him.

Q. *But our Chriſtians ſit low, and in their Pews, and therefore need not fear any ſuch danger?*

A. True, they need not fear falling to the ground, but they may ſit in dread of a greater fall.

Q. *How is that?*

A. From the top of Heaven to the bottom of Hell, if when they ſhould hear the word of God, they ſuffer ſleep to ſtop their ears.

The End of the Acts.

St. *Paul's* Epiſtles

TO THE

ROMANS.

Queſtion.

WHat was the cauſe that the Apoſtles wrote Epiſtles?

A. The variety of Nations whom they had converted, with whom they could not always in perſon be converſant, and therefore they ſent their minds unto them in writing.

Q. *To what end?*

A. To cheriſh their young faith, which otherwiſe (like a green tree that hath not taken deep root) might be ſhaken with Contention and Error.

Q. *Was there any ſuch thing in* Rome *at ſuch time as he ſent this Epiſtle thither?*

A. Yes.

Q. *What was it?*

A. The *Jews* began to deſpiſe the Gentiles, and the Gentiles the *Jews.*

Q. *Wherefore did the* Jews *deſpiſe the Gentiles?*

A. They thought them unworthy to be partakers of grace through Chriſt, becauſe they were not under the Law as well as they.

Q. *How did the Gentiles deſpiſe the* Jews?

A. They

A. They thought them more unworthy of Gods favour through Chriſt, becauſe they had refuſed him for their *Meſſias*, to whom only he was ſent.

Q. *How doth* Paul *make up this controverſie?*

A. By proving them both guilty of monſtrous ſins, and therefore unfit either to reprove other.

Q. *Of what doth he prove the Gentiles guilty?*

A. Of Idolatry; for though they had not the Law written, yet by the frame of Heaven and Earth they could not but know there was an Omnipotent God; and therefore they ought not to have worſhipped Idols, *ch.*1.20,21.

Q. *What doth he hold the* Jews *guilty of?*

A. Of preſumption, in thinking they ſhould be juſtified by the Law; ſo that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any Righteouſneſs.

Q. *What then muſt they depend upon for their Juſtification?*

A. Only faith in Chriſt Jeſus, who had performed the Law for them: for to hear the Law was no cauſe of juſtification, but to perform the Law; which none was able to do but only the Son of God, *ch.*1.13. *&* *ch.*3.20,25.

Q. *How doth* Paul *diſtinguiſh the Law?*

A. Into the Law of the Letter, and the Law of Faith.

Q. *What doth the Law of the Letter?*

A. Shews us what ſin is, but purgeth us not from ſin.

Q. *What is the Law of Faith?*

A. Righteouſneſs, obtained without the Law.

Q. *How proveth he that?*

A. By the example of *Abraham*, who was juſtified by faith before he was circumciſed, that he might not think Circumciſion the cauſe of Juſtification, *ch.*4.10.

Q. *How then doth he draw the* Jew *and the Gentile to agreement?*

A. By ſhewing them that both the circumciſed and the uncircumciſed ſhall be ſaved, if they believe.

Q. *What doth belief bring?*

A. Peace of conſcience towards God, through our Lord Jeſus Chriſt, *ch.*5.1.

Q. *What doth peace of Conſcience bring?*

A. Joy in tribulation.

Q. *What tribulation?*

A. Patience.

Q. *What Patience?*

A. Experience.

Q. *What experience?*

A. Hope that will not deceive us.

Q. *How is our hope made undeceiveable?*

A. By the love of God.

Q. *Wherein?*

A. In that when we were yet his enemies, he gave his only begotten Son to death.

Q. *How became we Gods enemies?*

A. By the ſin of *Adam.*

Q. *Whether was greater, the condemnation that came through the ſin of* Adam, *or the juſtification that came through the righteouſneſs of Chriſt?*

A. The juſtification that came by the righteouſneſs of Chriſt.

Q. *Why?*

A. Becauſe by one ſin only came damnation, but Chriſt by righteouſneſs hath forſaken many ſins: that is, not only the ſin of *Adam*, whereof we are guilty, but many other ſins of our own, which we have ſince committed.

Q. *What*

Q. *What bringeth us to the knowledg of ſin?*

A. The Law; for we had not known luſt, if the Law had not ſaid, Thou ſhalt not luſt.

Q. *Then the more ſin is manifeſt, the more grace abounds?*

A. It doth.

Q. *May we therefore ſin, that grace may abound?*

A. God forbid.

Q. *VVhy?*

A. Becauſe when in Baptiſm we are made partakers of grace, we dye to ſin, and riſe again to newneſs of life, *ch.*6.6.

Q. *What is it to dye to ſin?*

A. To aboliſh the works of the Fleſh.

Q. *What is it to riſe to newneſs of life?*

A. To follow the works of the Spirit.

Q. *What call you the works of the Spirit?*

A. Faith, Charity, Peace Concord, Mercy, Love, *&c.*

Q. *What call you the works of the Fleſh?*

A. Pride, Envy, Sloth, Gluttony, Uncharitableneſs, *&c.*

Q. *How are they rewarded?*

A. With death; for the reward of ſin is death, *ch.* 6. 23.

Q. *How are the works of the Spirit rewarded?*

A. With eternal life, *ch.*6.23.

Q. *Are we all ſubject to death by the Law?*

A. We are.

Q. *How then can the Law be good, which is cauſe of much evil?*

A. Yes, the Law is holy and good, and ordained to give us life, but that ſin working in us, alters the property of the Law, ſo that inſtead of life we find death, *ch.*7.10.

Q. *How ſhall we eſcape this danger?*

A. By living after the ſpirit.

Q. *Who are they that live after the Spirit?*

A. Such as God in his fore-knowledg hath predeſtinated thereunto, *ch.*8.30.

Q. *Are all men predeſtinated to be ſaved?*

A. No: ſome are made veſſels of wrath to deſtruction, as other ſome are made veſſels of mercy prepared to glory, *ch.*9.15.

Q. *Is God the cauſe of mans condemnation?*

A. No, but ſin, which reigneth in men.

Q. *VVhat are they called which are ordained to be ſaved?*

A. The Children of God.

Q. *How are we made the Children of God?*

A. Three manner of ways.

Q. *Which be they?*

A. By Election, Creation, Adoption.

Q. *Why are theſe bleſſings beſtowed upon us?*

A. Not for any deſerts of ours, but through the meer mercy and love of God.

Q. *VVhat recompence doth he deſire of us for them?*

A. Nothing but love.

Q. *How is our love ſhewn?*

A. If we ſuffer neither tribulation, perſecution, famine, nakedneſs, peril, nor ſword, to ſeparate us from Chriſt.

Q. *When are we ſeparated from Chriſt?*

A. When we do, or conſent to any thing contrary to his will.

Q. *Why muſt we endure any extremity, rather than revolt from God?*

A. Becauſe the afflictions of this life are not worthy of the glory which ſhall be ſhewn unto us in the life to come, *ch.*8.18.

Q. *Do we obtain the glory then by works?*

A. No, but by the mercy of God only; yet works, and the good motions of the Spirit teſtifie

unto

unto our conſcience in the mean ſpace, that ſuch a reward is laid up for us.

Q. *How were we put from that glory?*

A. Only by our ſins.

Q. *To whom was the Covenant of this glory made?*

A. To the *Jews* firſt, and then to the Gentiles.

Q. *How did the* Jews *loſe it?*

A. By thinking to become righteous by the Law.

Q. *How did the Gentiles obtain it?*

A. By believing in Chriſt as ſoon as they heatd of his name, *ch.* 9.30.

Q. *Why could not the* Jews *be righteous by the Law?*

A. Becauſe they could not fulfill the Law.

Q. *Are the Gentiles then righteous by fulfilling of the Law?*

A. They are.

Q. *How do they fulfill the Law?*

A. Not in themſelves, but in the work of Chriſt, who hath fulfilled it for them, and for all others that believe in him; ſo that his righteouſneſs is become theirs, *ch.* 10. 4.

Q. *Are all the* Jews *rejected?*

A. No, God hath reſerved a remnant to be ſaved, *ch.* 9.27.

Q. *Are the Gentiles all accepted?*

A. No, but only ſuch as hear the Word and believe.

Q. *But ſome have not heard the Word, therefore ſhall they be excuſed?*

A. Not ſo, the ſound thereof is gone through the earth, therefore none can plead ignorance, *ch.* 10. 18.

Q. *Becauſe we are Gentiles, and accepted by our belief in the place of the unbelieving* Jews, *ought we to deſpiſe them in reſpect of our ſelves?*

A. No.

Q. *why?*

A. Becauſe we are not ſo accepted, but we may be rejected: nor they ſo rejected but they may be received: for if God grafted us into the true Vine, which were but wild Branches; much more may he graft the *Jews*, which were the true Branches, into the true Stock again, *ch.* 11. 11.

Q. *Why doth St.* Paul *urge this ſimilitude?*

A. To ſhut up contention between the *Jews* and the *Gentiles*, that neither ſhould deſpiſe others, becauſe they were alike in belief and unbelief.

Q. *After the deciding of this controverſie, and certain principal points of Religion (as Faith and Juſtification) declared, wherein doth* Paul *ſhew we ought to ſtrive one to excel another?*

A. In unity and uprightneſs of life.

Q. *How is that to be performed?*

A. By offering up our ſelves a lively ſacrifice unto God.

Q. *What is a lively ſacrifice?*

A. To caſt off the works of darkneſs, and put on the Armour of light.

Q. *How muſt we caſt off the works of darkneſs?*

A. By conforming our ſelves after the will of God, and not after the faſhion of the World, *ch.* 12. 2.

Q. *What are the works of darkneſs?*

A. To imbrace pride rather than humility, luſt rather than chaſtity, hate rather than love, rebellion rather than obedience, gluttony rather than abſtinence, *&c.*

Q. *What*

Q. *What is the armour of light?*

A. To diſpoſe our minds after the contrary.

Q. *It ſeems then by being commanded to ſacrifice our bodies, that every Chriſtian is a Prieſt?*

A. True, we are.

Q. *How are we conſecrated?*

A. Not by the effuſion of oyl, but by the inſpiration of the Holy Spirit.

Q. *When?*

A. At our Baptiſm.

Q. *Do all Chriſtians ſerve the Office of Prieſthood?*

A. No.

Q. *Why?*

A. Becauſe their ſacrifice is not ſuch as it ſhould be.

Q. *How comes that to paſs?*

A. By reaſon they prefer not ſorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Chriſt, and as he in his life did for our example.

Q. *To whom is it given to know theſe things?*

A. To all, but not after a like meaſure.

Q. *What muſt they do that have priviledg of grace above others?*

A. Not boaſt of it, but help to further them that want, *ch.* 11. 13.

Q. *By what example are we taught ſo to do?*

A. By the example of the members of a mans body; for as when the foot is offended, the reſt of the members, as the eye, hand, and tongue, ſtraight miniſter to it: ſo it ought to be in the members of Chriſt's body, when one faints, the reſt muſt relieve it.

Q. *Who is the head of the myſtical Body?*

A. Chriſt.

Q. *Who are the eyes?*

A. His Preachers.

Q. *VVho are the ears?*

A. Hearers of the Word.

Q. *Who are the hands?*

A. The Magiſtrates.

Q. *VVho are the feet?*

A. The Subjects.

Q. *VVhat is the duty of a Preacher?*

A. To teach with ſincerity.

Q. *What is the duty of the Hearers?*

A. To attend with reverence.

Q. *What is the duty of the Magiſtrate?*

A. To rule with juſtice.

Q. *VVhat is the duty of the Subject?*

A. To obey with love.

Q. *What are the ſinews that bind the joynts of the myſtical Body together?*

A. Compaſſion and brotherly love.

Q. *VVhat is compaſſion?*

A. A ſuffering with our Chriſtian brethren, or a like feeling of the heart, that we ſhew unto them, as if it were happened to our ſelves.

Q. *What doth it produce?*

A. A diſtributing to their neceſſity, as counſel to them that err, comfort to them that mourn, and food to them that hunger, clothing to them that are naked, and harbour to them that are harbourleſs, *ch.*12.15,17.

Q. *How are theſe vertues performed in us?*

A. By continuance in Prayer.

Q. *VVhat vices are contrary to compaſſion?*

A. Hate, revenge, arrogancy, and ſelf-love.

Q. *Why muſt we not hate?*

A. Becauſe God hath commanded love, *ch.* 12. 14.

Q. *Why muſt we not revenge?*

A. Becauſe revenge is the Lords, *ch.*12.16.

Q. *VVhy muſt we not be arrogant and high-minded?*

A. Be-

A. Becauſe we are all of one lineage, and no man hath any thing of himſelf, but what is given him of God.

Q. *What is ſelf-love?*

A. To be wiſe in our own conceits.

Q. *Doth our duty only extend to the body of our Chriſtian brother?*

A. No, but to his mind alſo.

Q. *How is that?*

A. We muſt take heed that we offend not his conſcience by eating of meats, and obſervation of days, *ch.*14.21.

Q. *When are thoſe precepts to be put in Execution?*

A. Out of hand.

Q. *VVhy?*

A. Becauſe the time of our Salvation draweth near, *ch.* 13.11.

Q. *When to be left off?*

A. Not till death.

Q. *VVhy?*

A. Becauſe whether we live or dye, we live and dye to the Lord, *ch.* 14.7.

Q. *How doth St.* Paul *conclude his Epiſtle to the Romans?*

A. With two things.

Q. *Which be they?*

A. With exhortation and prayer.

Q. *What doth he exhort them unto?*

A. To the reading of the Scriptures, Thankſgiving, and to beware of falſe Prophets.

Q. *VVhy doth he exhort them to read the Scripture?*

A. Becauſe whatſoever is written, is written for their and our inſtruction, *ch.*15.4.

Q. *Why to thanks giving?*

A. Becauſe of the mercy of God ſhewn unto all.

Q. *Why to beware of falſe Prophets?*

A. Becauſe they raiſed diviſions and opinions in the Church, contrary to the doctrine of Chriſt, *ch.* 16.17.

Q. *What is his Prayer?*

A. That they might be filled with all joy and peace, that comes by faith, and withall abundance of hope.

Q. *What is hope?*

A. An aſſured expectation of bleſſedneſs to come, to which Chriſt Jeſus bring us. *Amen.*

A. From whence did Paul *write this Epiſtle?*

A. From *Corinth.*

The End of the Romans.

I. CORINTHIANS.

Queſtion.

W*Here was* Paul *when he writ this Epiſtle to the Corinthians?*

A. In *Syria.*

Q. *What was the cauſe that moved him to write?*

A. The ſects and diviſions that in his abſence took root in the Church of *Corinth.*

Q. *What were they?*

A. Some held *of Paul,* ſome *of Apollo,* and ſome *of Cephas.*

Q. *How doth he reprove them?*

A. By

A. By ſhewing them that Chriſt is one, and his Religion one; and therefore ought not to be divided; and howſoever *Paul*, *Apollo*, and *Cephas* plant, it is nothing except God give the increaſe, *ch.* 3. 6.

Q. *Whence then proceedeth the knowledg of the Scripture?*

A. From the Spirit of God, *ch.* 2. 12.

Q. *What is the means?*

A. The Preacher, *ch.* 3. 9.

Q. *How ought he to deliver the word?*

A. Not in enticing ſpeech of mans wiſdom, but in the plain evidence of the ſpirit, *ch.* 2. 4.

Q. *Why?*

A. Becauſe the wiſdom of the world before God is fooliſhneſs; and that which the world accounts fooliſhneſs is wiſdom before God, *ch.* 3. 19.

Q. *What is their offence then that perſwade themſelves the Goſpel is not well taught except it be ſet out with eloquence of ſpeech?*

A. They make the Croſs of Chriſt of none effect, attributing that unto man, which belongs to the power of God, *ch.* 1. 17.

Q. *What are the inconveniencies which come by controverſie in Religion?*

A. Vice paſſeth away unpuniſhed, and the congregation ſcandalized, *ch.* 5. 2. *&c.*

Q. *What be the vices that St.* Paul *noteth in the Corinthians?*

A. Arrogancy, inceſt, going to Law one with another, fornication.

Q. *How would he have arrogancy reclaimed?*

A. By humility: if any man among you ſeem to be wiſe in this world, let him be a fool, that he may be wiſe, *ch.* 3. 18.

Q. *How inceſt?*

A. By

A. By excommunicating the party, *ch.*5.5.

Q. *How going to Law?*

A. By chooſing ſome one or other of their Brethren to ſet concord between them, without expence of time and further charge, *ch.* 6. 4.

Q. *How fornication?*

A. By marriage; To avoid fornication, let every man have his own wife, *ch.*7.2.

Q. *What doth he moſt commend, marriage, or a ſingle life?*

A. A ſingle life.

Q. *Why?*

A. Becauſe it is moſt apt for the ſervice of God, by reaſon it is freed from cares, the other is intangled, *ch.*7.32,33.

Q. *Doth he not likewiſe tax them of Idolatry?*

A. Yes, and of thinking the Miniſters a burthen to the Congregation.

Q. *How doth he reprove the firſt?*

A. By ſhewing, that although they fear God in heart, yet it is not lawful for them to eat with Idolaters.

Q. *Why?*

A. Becauſe in ſo doing they may wound the weak conſciences of others, *ch.*8.11,12.

Q. *How doth he reprove the ſecond?*

A. By ſhewing that he which feedeth the flock, is worthy to eat of the milk of the flock, *ch.* 9.7.

Q. *By whoſe example doth he teach them to avoid theſe enormities?*

A. By the example of the *Jews* who were ambitious, full of ſtrife, deſpiſers of Prophets, and profaners of holy things, *ch.*10.

Q. *Why are they taught to avoid theſe things?*

A. Becauſe their bodies are the Temples of God, and therefore they ought not to make them the

the Temples of the Devil, by ſufferieg themſelves to be polluted with ſuch uncleanneſs, *ch.*6.19.

Q. *VVhen do they avoid them?*

A. When they do all things in purity of ſpirt, and to edification, *ch.*14 5.

Q. *What is the beſt ground of edification?*

A. Love.

Q. *How do you prove that?*

A. Becauſe he that teacheth, although he ſpeak with the tongue of an Angel, and have not love, is like a tinkling *Cymbal*, ch.13.1. He that hath faith able to remove mountains, and wants love, is nothing, *v.* 2. And he that giveth all he hath to the poor, and is without love, profiteth nothing, *v* 3.

Q. *Love then is neceſſary in all points of Religion?*

A. it is: for he that comes to the Lords Table without love, is an unworthy Gueſt; and he that prayeth, and is not in love, calleth for vengeance on himſelf.

Q. *Wherein did the Corinthians abuſe Prayer?*

A. In not obſerving the cuſtoms of the time.

Q. *What was that?*

A. To pray bare-headed, *ch.*11.4.

Q. *Wherein did they abuſe the Lords Supper?*

A. In that ſome came with a carnal deſire to eat, and ſome had filled themſelves before, *ch.* 11.21.

Q. *What was the preſumption of their women?*

A. They took upon them to teach, which is not allowable, *ch.*14.34.

Q. *What principal thing was to be obſerved amongſt the Teachers?*

A. Not to preach or pray in a ſtrange tongue, by which the people could not be edifyed, nor whereunto they could not ſay, *Amen*, ch.14.16.

Q. *VVhat is the laſt error that* Paul *confuteth in them?*

Q. Th

A. Their doubting of the Reſurrection.

Q. How doth he confute it?

A. By ſhewing that Chriſt is riſen, who is the firſt-fruits of them that ſhall riſe, *ch.* 15.

Q. How doth he prove that Chriſt is riſen?

A. By the teſtimony of the Apoſtles, and of others that ſaw him: but leſt this might not be ſufficient, he confirmeth it alſo by reaſon.

Q. How is that?

A. That unleſs there be a reſurrection, Faith and Preaching are both in vain, *ch.* 15.14.

Q. How doth Paul *conclude this Epiſtle?*

A. With an exhortation for the relief of the poor.

II. CORINTHIANS.

Queſtion.

FRom whence was this ſecond Epiſtle to the Corinthians written?

A. From *Philippi*, a City of *Macedonia.*

Q. What are the principal circumſtances?

A. Three.

Q. Which be they?

A. The cauſe why he writ, the perſons whom he toucheth, and the matter whereof he treateth.

Q. What was the cauſe of this writing?

A. The inflexible nature of ſome, that withſtanding the former perſwaſions, ſtill deſpiſed his Authority.

Q. What are the perſons?

A. The falſe Teachers, himſelf, and the *Corinthians?*

Q. What

Q. *What is the matter?*

A. A confutation of his detractors, and a confirmation of his own doctrine.

Q. *How confutes he his detractors?*

A. By proving them teachers, not for love, but to fill their own bellies, and that they were boasters of other mens labours, *ch.*10.15.

Q. *How doth he confirm his own doctrine?*

A. Three ways.

Q. *Which be they?*

A. First, in respect of the ground thereof, which is Christ Jesus, *ch.*4.5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and love, *ch.*1.7. & 9.2. Thirdly, in respect of his own constancy, whom the persecutions of the world had sealed the true Minister of God.

Q. *How?*

A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by Sea, nor danger by Land, could terrifie him from proceeding in his calling, *ch.*6.4. & 11.24. *to* 30.

The End of Corinthians.

TO THE GALATIANS.

Question.

WHat *was the cause that* Paul *writ to the Galatians?*

A. Their

A. Their declining from that which he taught them.

Q. *What was that?*

A. Faith in Chriſt Jeſus.

Q. *How declined they from Faith?*

A. In thinking to be juſtified by the works of the Law.

Q. *How doth he rebuke them?*

A. By ſhewing, that as many as are of the works of the Law, are under the curſe, *ch.*3.10.

Q. *How are we delivered from this curſe?*

A. Chriſt hath redeemed us, by being made a Curſe for us, *ch.*3.13.

Q. *What doth he then counſel them to do?*

A. To forſake the beggarly traditions of the Law, as Circumciſion, and the obſervation of days and times, *ch.*4.9,10.

Q. *What was the reaſon?*

A. Becauſe neither circumciſion, nor uncircumciſion avail any thing, but a new creature, *ch.* 6. 15.

Q. *What is underſtood by a new creature?*

A. One regenerated by Faith; as being dead to ſin, and riſen again through Chriſt to newneſs of life, *ch.*2.19,20.

Q. *How are we known to be regenerate?*

A. If we bring forth the fruits of the Spirit.

Q. *What are the fruits of the Spirit?*

A. All kind of virtuous living, *ch.*5.22.

Q. *Where was Saint* Paul *when he writ this Epiſtle?*

A. At *Rome.*

The End of Galatians.

St. Paul

St. *PAUL.*

TO THE

EPHESIANS.

Queſtion.

WHat was the eſtate of the Epheſians when Paul *wrote unto them?*

A. As it is of thoſe amongſt whom Gods Word hath been ſown.

Q. *How is that?*

A. The good ſeed of *Pauls* Doctrine was mingled with the cockle and weeds of falſe Teachers.

Q. *In ſuch needful buſineſs how chanced it he did not rather go unto them, than write?*

A. Becauſe he was a priſoner in *Rome.*

Q. *What method doth he uſe in confirming the Epheſians in the faith which he had before taught them?*

A. Firſt, he uſeth an admonition, then a Prayer, and laſt of all an exhortation.

Q. *Of what doth he admoniſh them?*

A. Of four things.

Q. *Which be they?*

A. Firſt, he ſhews, that they were predeſtinated to the calling of Chriſtians before the foundation of the world, and therefore it was nothing that had happened unto them by chance. *c.*1.4,11. Secondly, he puts them in mind of the ground of

of their faith in Chriſt Jeſus, to whom all power both in Heaven and Earth was given, and therefore they needed not to ſtand doubtful of their reward, *ch.* 2. 20, *to* 23. Thirdly, he records in what ſtate they were before they were called.

Q. *What was that?*

A. That they were under the power of *Satan*, and dead through ſin: and therefore being now quickned by the Spirit of Chriſt, the farther they were off from grace, the greater debtors they are now for the ſame, *ch.* 4. 3, 4, 5. Fourthly, he bids them not to faint, becauſe of the perſecution which they ſaw was laid upon him.

Q. *What reaſons ſhews he for that?*

A. Becauſe it was their glory, *ch.* 3. 13.

Q. *In what reſpect could his perſecution be to their glory?*

A. In this, that ſeeing him conſtantly endure impriſonment and death for the truth of the Goſpel, which he had preached unto them, they might aſſure themſelves his Doctrine was the Word of God, and no tradition of man.

Q. *For what doth he pray to God for them?*

A. For three things.

Q. *Which be they?*

A. Firſt, for the ſtrength of his Holy Spirit, *ch.* 3. 16. Secondly, that he would give them a faithful heart, *ch.* 3. 17. And thirdly, to endue them with unfeigned charity.

Q. *How manifold are his exhortations?*

A. Twofold.

Q. *As how?*

A. General and particular.

Q. *What are his general exhortations?*

A. Certain obſervations common to all men, as to walk worthy of their calling, *ch.* 4. 2.

Q. *What is their Calling?*

A. Chriſtianity.

Q. *What*

Q. *What is the end thereof?*

A. Eternal life.

Q. *Who hath called us hereunto?*

A. God the Father, by his Son Christ, *ch.*3.11.

Q. *By what means?*

A. By two kind of means.

Q. *Which be they?*

A. First, by outward means, as by afflictions and persecutions; and secondly, by inward means, as by the working of Gods word in our hearts, and the wholsome admonition of his Holy Spirit, *ch.*4.30.

Q. *How may we walk worthy of our vocation?*

A. If we avoid lying, anger, theft, filthy speaking, and embrace humility, meekness, patience, charity, and unity of spirit, *ch.*4.2,3. *&* *v.*25. *to* 31.

Q. *What is humility?*

A. Not to prefer our selves before others, nor to despise them in respect of our selves.

Q. *What is meekness?*

A. Not to be easily moved to anger.

Q. *Is it not lawful then to be angry with such as offend?*

A. Yes, so that we be not angry unto sin, nor let the Sun go down upon our wrath, *ch.*4.26.

Q. *How may we be angry and not sin?*

A. If we so bridle our fury, as that we break not forth into any wicked or unlawful act.

Q. *What is patience?*

A. A quiet digesting of wrong, and leaving the revenge to God.

Q. *What is charity?*

A. A compunction of heart, whereby one Christian is incited to help and succour another.

Q. *What call you the unity of the Spirit?*

A. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Q. *Why*

Q. *Why ought we to walk in the unity of the Spirit?*

A. Becauſe God which hath created us, Chriſt which hath redeemed us, and the Holy Ghoſt which hath ſanctified us, is but one, and the means whereby we are ſaved, only one, that is to ſay, Faith; and therefore we ought to agree together in one mind, as Children of one Father; as the heirs ordained all for one happy inheritance, *ch.*4.4,5,6.

Q. *Having declared what the vertues be which Saint* Paul *would have us follow, rehearſe the vices that he would have us to avoid?*

A. Lying, (as I ſaid before) theft, anger, and filthy talking; and out of the fifth Chapter, covetouſneſs, fornication, drunkenneſs, falſe doctrine, fooliſh and idle jeſting.

Q. *What is a lye?*

A. A counterfeit and falſe declaration of the thought and mind, as when we ſpeak one thing and think another.

Q. *What is theft?*

A. Not only to ſteal with the hand, but all manner of deceit and unlawful gain.

Q. *What is anger?*

A. A deſire of revenge for ſome wrong done unto us, or unto them whom we love.

Q. *Of how many ſorts is it?*

A. Of two.

Q. *Which be they?*

A. Natural, and Diabolical.

Q. *What call you natural anger?*

A. The anger that is in a Magiſtrate towards the Subject, a Father towards his Child, or a Maſter towards his Servant, or Scholar, for the correction of ſuch vices as they perceive in them to diſhonour God.

Q. *What is diabolical anger?*

A. So

A. So to be incenſt, as to wiſh the deſtruction of any one.

Q. *Wherein conſiſteth filthy communication?*

A. In ſwearing, curſing, blaſphemeing, immodeſt words, and idle jeſting.

Q. *How muſt Chriſtians then frame their daily conference?*

A. In ſuch ſort as it may be to the edification one of another, ſpeaking unto themſelves in Pſalms and Hymns, and ſpiritual ſongs, and giving thanks to God for all things, *ch.*5.19,20.

Q. *What is covetouſneſs?*

A. A greedineſs of gain, without regard of their own neceſſities, or the neceſſities of others.

Q. *What is fornication?*

A. A polluting of the ſoul with the luſt of the body.

Q. *What is drunkenneſs?*

A. A confounding of the reaſon and the ſenſes by immoderate drinking.

Q. *What is falſe doctrine?*

A. Any thing that is taught contrary to the truth of Gods word.

Q. *How are they ſaid to lead their lives that delight in any of theſe abuſes?*

A. Improvidently.

Q. *Why?*

A. Becauſe they neglect the will of God, to follow their own ways.

Q. *How are they ſaid to lead their lives that abhor them?*

A. Circumſpectly.

Q. *Why?*

A. Becauſe they prefer the will of God before their own imaginations, *ch.*5.15,17.

Q. *What is* Paul's *particular exhortation in this Epiſtle?*

A. The

A. The duty of Husbands and Wives, Parents and Children, Masters and Servants.

Q. *What is the duty of Husbands towards their Wives?*

A. To love them, as Christ loved his Church, who gave his life for it, *ch.* 5.25.

Q. *What is the duty of Wives toward their Husbands?*

A. To submit themselves unto their Husbands, as unto the Lord, *ch.* 5.22.

Q. *What is the duty of Parents towards their Children?*

A. Not only to feed and cloath them, but to bring them up in the fear of the Lord, *ch.*6.4.

Q. *What is the duty of Children to their Parents?*

A. To honour and obey them with bodily reverence, and with the unfeigned love of the heart, *ch.* 6. 1, 2.

Q. *What is the duty of Masters to their Servants?*

A. Not to defraud them of their due, nor to use cruelty towards them, remembring that they themselves have also a Master in Heaven, *ch.*6.9.

Q. *What is the duty of Servants to their Masters?*

A. To obey, and labour for them in singleness of heart, and not with eye-service.

Q. *How is that?*

A. To do all things (whether their Masters be absent or present) as if God beheld them.

Q. *How doth St.* Paul *wish the Ephesians (and in them us) to arm themselves, for the accomplishing of these, and all other duties?*

A. First, to gird us with the girdle of truth: Secondly, to put on the breastplate of righteousness: Thirdly, to be shod with the shooes of the preparation of the Gospel of peace; Fourthly, to take the shield of Faith, Fifthly, the helmet of

of Salvation: Sixthly, the ſword of the Spirit, *ch.* 6. 14, *to* 17.

Q. *What is underſtood by the girdle of truth?*

A. A binding of our ſelves to the obſervation of the word of God.

Q. *What by the breaſt-plate of righteouſneſs?*

A. A good conſcience, or innocency of life.

Q. *What by the ſhooes of peace?*

A. Friendly and quiet converſation.

Q. *What by the ſhield of Faith?*

A. The righteouſneſs of Chriſt; able (like a brazen ſhield) to protect and cover us from the darts of the world, the fleſh, and the devil.

Q. *What by the Helmet of Salvation?*

A. The ſtrength and power of Chriſt, being for our ſakes vanquiſher of Hell, Death, and Sin.

Q. *What by the ſword of the ſpirit?*

A. The word of the everliving God, which as a ſword we muſt draw forth, to defend our ſelves, and offend our ſpiritual enemies.

Q. *What is the ſpecial quality required of him that is thus armed?*

A. Prayer, and continual thankfulneſs, *ch.* 6. 18.

The End of the Epheſians.

TO THE
PHILIPPIANS.

Queſtion.

WHat were the Philipians?

A. Exiles of *Philippi*, a City in *Macedonia*, where St. *Paul* had planted the Goſpel.

Q. *What moved him to write unto them?*

A. Two things.

Q. *Which be they?*

A. Firſt, the general care he had for all the people of God; ſecondly, that he might ſhew his thankfulneſs toward the *Philippians*.

Q. *For what?*

A. For ſending him relief, after they knew he was a priſoner in *Rome*.

A. By whom did they ſend him relief?

A. By *Epaphroditus* a profeſſor of the Goſpel.

Q. *How doth he ſhew his thankfulneſs towards them?*

A. Two ways.

Q. *Which be they?*

A. Firſt, in praiſing God for them, and then in praying unto God for them.

Q. *How doth he praiſe God for them?*

A. In that it had pleaſed him to receive them into the fellowſhip of the Goſpel, *ch.* 1.5.

Q. *How, and in what ſort doth he pray for them?*

A. Three manner of ways.

Q. *Which be they?*

A. Firſt, that God which had begun this work

in

in them; would continue it until the day of Christ Jesus, *ch.* 1. 6. Secondly, that they might be able through his grace, to discern true doctrine from false, *ch.* 1. 10. Thirdly, that they might abound in love, and in the works of righteousness, *ch.* 1. 11.

Q. *How doth he encourage them, lest his imprisonment should make them faint?*

A. Three ways.

Q. *Which be they?*

A. First in respect of others; Secondly, of himself; Thirdly, by the example of Christ.

Q. *How in respect of others?*

A. That as others beholding his constancy were imboldened, and did more frankly profess Christ, so he hoped they would do, *ch.* 1. 14.

Q. *How doth he encourage them in respect of himself?*

A. That as he knew Christ should be magnified in his body, whether he lived or dyed; so he doubted not, but that they would be of the same mind, *ch.* 1. 20.

Q. *How by the example of Christ?*

A. That as Christ being God, became man; being free, became bound; being Lord and Master over all, became a Servant to all; and for our sakes was content to suffer all reproach and tyranny, yea, death it self; so we for his sake should not refuse to do the like, *ch.* 2. 5, *to* 11.

Q. *What reason doth he alledge, the better to perswade us thereunto?*

A. A two-fold reason.

Q. *What is that?*

A. First, as touching the reward of our persecutors: Secondly, as touching the reward of us that are persecuted.

Q. *What doth he say shall be the reward of our persecutors?*

A. Perdition.

Q. *What of us that are perſecuted?*

A Salvation, *ch.*1.28.

Q. *How doth he conclude theſe circumſtances?*

A. With a neceſſity to ſuffer with Chriſt if we will be thought to believe in Chriſt, *ch.*1.29.

Q. *What doth* Paul *exhort us unto in this Epiſtle?*

A. Concord, meekneſs of mind, and godly converſation.

Q. *How to concord?*

A. That we be of one judgment in religion, *ch.* 2.2.

Q. *How to meekneſs of mind?*

A. That nothing be done through vain-glory, but every man to eſteem other better than himſelf, *ch.*2.3.

Q. *How to godly converſation?*

A. That whatſoever is true, juſt, and of good report, to think on that, *ch.*4.8.

Q. *VVhat doth he bid us beware of?*

A. Falſe Teachers.

Q. *What name doth he attribute unto falſe Teachers, whereby to know them?*

A. He calleth them dogs, evil workers, couzeners, belly-gods, enemies to the Croſs of Chriſt, and minders of earthly things, *ch.*3.2,18,19.

Q. *And wherefore doth he call them dogs?*

A. Becauſe, like dogs, they bark againſt the Doctrine of the Goſpel.

Q. *And why evil workers?*

A. Becauſe in the harveſt of the Lord, they ſeek not his glory, but their own commodity.

Q. *VVhy couzeners?*

A. Becauſe they teach, that circumciſion, and the works of the Law, are neceſſary to Salvation.

Q. *Why belly-gods?*

A Becauſe to ſatisfie the luſts of their fleſh, they care not with what ceremonies they ſeduce Gods people.

Q. *How*

Q. *How enemies to the Croſs of Chriſt?*

A. Becauſe they are Chriſtians in name only, and not in deed.

Q. *Why minders of earthly things?*

A. Becauſe their chiefeſt care is to be rich, and riſe to promotion.

Q. *How doth* Paul *make known the true Miniſters of God?*

A. By five ſpecial notes.

Q. *Which be they?*

A. Firſt, he ſaith, they hold it glory to dye for the confirmation of their Diſciples faith, *ch.* 2.17. Secondly, they put no confidence in earthly things, *ch.*3.3. Thirdly, they do eſteem all things loſs and as very dung, for the excellent knowledg of Chriſt, *ch.*3 8. Fourthly, they preach the righteouſneſs of Chriſt, and not mens works, *vir.* 9. Fifthly, their converſation is in Heaven, from whence they expect Chriſt, by whoſe coming they hope to be made immortal, *ch.*3.20,21.

Q. *What is it to have their converſation in heaven?*

A. To live like a Saint on earth.

Q. *That we may be able to do ſo, what is required of us?*

A. Three things.

Q. *Which be they?*

A. Faith towards God, love towards our Neighbour, and ſobriety towatds our ſelves.

The End of Philippians.

TO THE
COLOSSIANS.

Queſtion.

WHat were the Coloſſians?

A. A people dwelling in *Coloſs*, a City in *Phrygia*, whom *Paul* ſaluteth in the name of Chriſt.

Q. After his ſalutation, what did he?

A. Gave God thanks for them.

Q. VVhy?

A. Becauſe of their faith in Chriſt Jeſus.

Q. How doth he ſtrengthen their faith?

A. Firſt, by prayer, and then by exhortation.

Q. To whom did he pray?

A. To God.

Q. For what?

A. For ſix things.

Q. VVhich be they?

A. Firſt, that they may be filled with the knowledg of the will of God, in wiſdom and ſpiritual underſtanding, *ch.* 1.9.

Q. What is wiſdom?

A. The knowledg of Heavenly things.

Q. Proceed, what is the ſecond thing?

A. Secondly, he prayeth that they may walk worthy of the Lord, *ch.* 1.10.

Q. How is that?

A. To the honour of God, and the profit of others.

Q. What

Q. *What is the third thing?*

A. That they may be fruitful in all good works, *ch.* 1.10.

Q. *What call you good works?*

A. The Teſtimony of a lively faith, ſet forth by the deeds of mercy.

Q. *What is the fourth thing?*

A. That they increaſe in the knowledg of God, *ch.* 1.10.

Q. *How ſhall they encreaſe?*

A. By the dew of Gods mercy, and the Sunſhine of his righteouſneſs.

Q. *What is the fifth thing?*

A. That they may be ſtrengthened.

Q. *With what?*

A. With the glorious power of Chriſt.

Q. *To what end?*

A. To endure with patience and joy the afflictions of this life, *ch.* 1.11.

Q. *What is the ſixth thing?*

A. That they may be always thankful unto God.

Q. *Doth he ſhew any reaſon why they ought to be thankful.*

A. Yes: firſt, in that God hath made them meet to be partakers of the inheritance of Saints; and ſecondly, in that he had delivered them from the power of darkneſs, and brought them into the Kingdom of light, *ch.* 1.12,13.

Q. *By whoſe means?*

A. By Chriſt the Redeemer, the Image of the inviſible God, the Head of the Church, the firſt-born of the dead, and the peace-maker between God and man.

Q. *What doth he exhort them unto?*

A. To cleave to none but unto Chriſt.

Q. *Why?*

A. Becauſe in him only they ſhall be compleat and perfect, *ch.*2.

Q. *Where muſt we ſeek him?*

A. In Heaven.

Q. *How?*

A. By ſetting our affections on things that are above, and not on things that are on earth, *ch.*3.2.

Q. *When are our affections ſet upon things that are above?*

A. When we live after the good motion of the ſpirit.

Q. *When upon things that are upon the earth?*

A. When we live after the deſires of the fleſh.

Q. *Shew me a difference between the Spirit and the Fleſh.*

A. The Fleſh ſaith, Rather ſteal than ſuffer want; the Spirit ſaith, Thou ſhalt not covet another mans goods; The Fleſh ſaith, Revenge where thou haſt taken wrong; the Spirit ſaith, Forgive, as Chriſt hath forgiven thee, *ch.*3.13.

Q. *When doth this Spirit fall upon us?*

A. In Baptiſm.

Q. *How may we grieve the Spirit?*

A. By abuſing the good graces of God, which it bringeth with it: as by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods ſervice, to the ſervice of the World.

Q. *How is the time to be redeemed?*

A. By ſpending it more virtuouſly than heretofore we dave done; as if we have been careleſs, now to be watchful; if we have forgot God and his benefits, now to pray unto him, and be thankful; if we have been idle talkers, now to ſeaſon our words with the ſalt of wiſdom and edification, *ch.*4.2.6.

The End of Coloſſians.

The

The first Epistle of St. *Paul* TO THE THESSALONIANS.

Question.

HOw is this Epistle divided?

A. Into two parts.

Q. *Which be they?*

A. Into a commendation, and an exhortation.

Q. *Whom doth* Paul *commend?*

A. First, the *Thessalonians*, then himself.

Q. *For what doth he commend the Thessalonians?*

A. First, for their readiness to hear; and secondly, for their profiting by hearing.

Q. *How did he know that they profited by hearing?*

A. By three things which he saw begin to flourish amongst them.

Q. *And what were those?*

A. Effectual faith, diligent love, and patient hope, *ch.* 1. 3.

Q. *What is effectual Faith?*

A. That faith which bringeth forth good works.

Q. *Diligent love, what is it?*

A. That love which hath a care to benefit whom he loveth.

Q. *Patient hope, what is it?*

A. Hope that giveth a man courage to endure all the afflictions of this life without repining, becauſe he depends upon the reward promiſed in Chriſt.

Q. And what is that?

A. Eternal life.

Q. How many kinds of love are there?

A. Three.

Q. Which be they?

A. Firſt, love in the Magiſtrate, to labour for the glory of God, and benefit of the Commonwealth: Secondly, love in the Miniſter, to feed his flock: Thirdly, love in the private man, to maintain the welfare of his Friend and Neighbour.

Q. How do they receive the Goſpel that receive it with ſuch profit?

A. They receive it not in word only, but in power alſo, *ch.* 1. 5.

Q. What aſſurance doth it bring unto them?

A. That they are the elect Children of God, *ch.* 1. 4.

Q. But what are ſuch men unto God?

A. A glory.

Q. What unto the world?

A. A good example, *ch.* 1. 7.

Q. How doth Paul *commend himſelf?*

A. Firſt, For his love towards them; Secondly, for his diligence in teaching; Thirdly, for his purity of doctrine.

Q. Wherein did he ſhew his love?

A. In four reſpects.

Q. Which be they?

A. Firſt, in proteſting that he was not only willing to have dealt the Goſpel unto them, but alſo his own life. *ch.* 2. 8. Secondly, in ſending *Timotheus* unto them for their comfort, when he could not come himſelf, *ch.* 3. 5. Thirdly in eſteeming

eſteeming their conſtancy in the faith, his life; and their fainting, his death, *ch.*3.8. Fourthly, in continual prayer for them, that their hearts might be ſtable and unblamable, in holineſs before God and the world, *ch.*3.13.

Q. *Wherein did he ſhew his diligence in teaching?*

A. In that he laboured night and day for their inſtruction, *ch* 2.9.

Q. *Wherein is the purity of his doctrine?*

A. In that it was without deceit, flattery, covetouſneſs, vain-glory, and not to pleaſe men, but God, *ch.* 2 5, *to* 8.

Q. *Was not* Paul *vain-glorious then, when he did thus praiſe himſelf?*

A. No.

Q. *Why?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, in that he did it not to win praiſe to himſelf, but to allure them to embrace the Goſpel which he taught. And ſecondly, to ſhew what difference there was between him and his Doctrine, and the falſe Teachers and their Doctrine.

Q. *What doth he exhort the Theſſalonians unto?*

A. To keep their bodies as veſſels of holineſs.

Q. *Why?*

A. Becauſe God hath called them not to uncleanneſs, but to purity of life, *ch.*4.7.

Q. *What muſt they do to keep their Bodies holy to the Lord?*

A. Fly from luſt, oppreſſion, fraud, contention, idleneſs, and all appearance of evil, *ch.* 4.3, *to* 12.5.22.

Q. *What doth he annex to this exhortation?*

A. A reprehenſion.

Q. *For what doth he reprehend them?*

A. For two things.

Q. *Which be they?*

A. For mourning for the dead, and curious ſearching to know when ſhould be the time of Chriſt his ſecond coming.

Q. *Ought we not then to mourn for the dead?*

A. No, not in that manner as Infidels do, which think their dead ſhall never riſe again.

Q. *How then?*

A. As good Chriſtians ſhould, who account of death but as a ſleep, out of the which the faithful ſhall one day awake to their eternal life, *ch.* 4.14.

Q. *Why doth he forbid them to ſearch for the time of Chriſt?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, becauſe they can never certainly know it, being a thing hidden from the Angels in Heaven, much more from men on earth; and ſecondly, becauſe he would rather have them make themſelves ready thereunto, knowing it will come ſuddenly, and as a Thief in the night, than to enquire after the hour.

Q. *How muſt they make themſelves ready for it?*

A. In walking like the children of light, and not like the Children of darkneſs, *ch.* 5.5.

Q. *How is that?*

A. In peace and love one towards another, in watching, praying, continual thankſgiving, hearing the Word preached, and reverencing the Miniſters, *ch.* 5.12, 13.

II. THESSALONIANS.

Question.

WHat is to be gathered out of this second Epistle of the Thessalonians?

A. The tryal of faith.

Q. *How is faith tryed?*

A. By afflictions.

Q. *What is the fruit of affliction?*

A. Patience, *ch.* 1. 4.

Q. *What proceeds of patience?*

A. The righteous judgment of God, *ch.* 1.

Q. *Who will God judg?*

A. The afflicter, and the afflicted.

Q. *How will he judg the afflicter?*

A. In flaming fire, rendring vengeance, *ch.* 1. 8.

Q. *How the afflicted?*

A. In mercy, giving them rest, *ch.* 1. 7.

Q. *When shall this judgment be?*

A. At the latter day, when the Lord Jesus shall shew himself from Heaven with his mighty Angels, *ch.* 1. 7.

Q. *What shall be a sign of that day?*

A. The falling away of many from the faith, *ch.* 2. 3.

Q. *By whose means shall they fall away?*

A. By the means of Antichrist.

Q. *What is Antichrist?*

A. The man of sin, that opposeth himself against all that is called God, *ch.* 2. 4.

Q. *By*

Q. *By whom will he work?*

A. By Satan.

Q. *In what manner?*

A. With great power, but in all deceivableneſs, *ch.* 2.

Q. *Amongſt whom?*

A. Not amongſt the Elect, but them that ſhall periſh, *ch.* 2.10.

Q. *Why not amongſt the Elect?*

A. Becauſe from the beginning they are choſen to ſalvation, *ch* 2.13.

Q. *Therefore what ought to be the care of the Elect?*

A. To ſtand faſt in the Doctrine which they have received, *ch.*2.15.

Q. *What is the means whereby they may be able to ſtand faſt?*

A. Prayer.

Q. *What muſt they pray for?*

A. Two things.

Q. *Which be they?*

A. That the word of God may have free paſſage, and that they may be delivered from the company of the wicked, *ch.*3.1,2.

Q. *What ſteps doth Saint* Paul *counſel them to follow?*

A His own.

Q. *Wherein?*

A. Firſt, in righteouſneſs of mind, and in labouring before they eat, *ch.*3.7,12.

Q. *How muſt they be uſed that follow not his inſtruction?*

A. Excommunicated, *ch.*3.14.

Q. *Tell me what excommunication is?*

A. To be baniſhed the Congregation of God.

Q. *How, as an enemy, utterly to be caſt off?*

A. No, but as a friend, to be won to amendment of life, *ch.*3.15.

I. TIMOTHY.

Queſtion.

WHat was Timothy?

A. A Diſciple of *Paul*'s, and a profeſſor of the Goſpel.

Q. *Where did he profeſs it?*

A. In *Epheſus.*

Q. *What doth* Paul *admoniſh him of?*

A. His duty.

Q. *In what conſiſted his duty?*

A. In reading the Word, and rebuking of Sin.

Q. *How muſt we rebuke Sin?*

A. Openly.

Q. *Why?*

A. Becauſe others may take heed, *ch.*5.1.

Q. *Is there no difference to be made?*

A. Yes.

Q. *In what?*

A. The elder ſort muſt be rebuked as Fathers, the younger as Brethren, *ch.*5.1.

Q. *What muſt he teach all men?*

A. To pray.

Q. *In what ſort?*

A. By lifting up of pure hands, *ch.*2.8.

Q. *For whom?*

A. For all people, but eſpecially for Princes and Rulers.

Q. *To what end?*

A. That

A. That under their Authority we may lead a godly and peaceable life.

Q. *How all women?*

A. To array themſelves with ſhamefacedneſs and modeſty, and not with Gold, Pearl, or imbroidered hair, *ch.* 1.6.

Q. *How Miniſters?*

A. To be blameleſs, the Husband of one Wife, watchful, ſober, laborious, apt to teach; no drunkard, quarreller, or covetous, *ch.*3.3.

Q. *How Widows?*

A. To exerciſe deeds of charity; to bring up their Children vertuouſly; not to be idle prattlers, gadding from houſe to houſe, *ch.* 5. 10, 13.

Q. *How rich men?*

A. Not to be high-minded, nor put confidence in uncertain things, but be ready to diſtribute to them that want, *ch.*6.17.

Q. *What is the beſt gain?*

A. Godlineſs, *ch.*6.6.

Q. *Why?*

A. Becauſe they that would be rich, fall into many temptations, and ſnares, that may drown them in perdition and deſtruction, *ch.*6.9.

The End of I. Timothy.

II. TIMOTHY.

Queſtion.

HOw is this Epiſtle divided?

A. Into two parts.

Q. *Tell me, which be they?*

A. Into an Exhortation, and a Propheſie.

Q. *What doth* Paul *exhort unto?*

A. Stedfaſtneſs in faith, and patience in ſuffering for the ſame, *ch.* 1. 3.

Q. *Why?*

A. Becauſe thoſe that will reign with Chriſt, muſt ſuffer with Chriſt, *ch.* 2. 12.

Q. *By what example?*

A. By the example of the Soldier, Husbandman, and of him that contendeth for a maſtery, neither of which receiveth recompence, except they firſt labor, *ch.* 2. 4, 5, 6.

Q. *What hindreth our Salvation in this behalf?*

A. Contending about Frivolous and Vain Queſtions.

Q. *How?*

A. In that they engender ſtriſe, *ch.* 2. 14, 23.

Q. *Of what doth he Propheſie?*

A. Of the perilous time to come, *ch.* 3. 1.

Q. *How ſhall the time to come be perilous?*

A. By reaſon of wicked men.

Q. *What wicked men?*

A. Lovers of themſelves, covetous, boaſters, proud, and curſed ſpeakers, diſobedient to parents, without natural affection, *&c.* ch. 3. 2, 3, 4, 5.

Q. By

Q. *By what means therefore doth he teach Gods Miniſters to repreſs the malice of ſuch men?*

A. By preaching the word in ſeaſon, and out of ſeaſon, by reproving, rebuking, and exhorting with all long ſuffering and doctrine.

The End of II. Timothy.

PAUL to TITUS.

Queſtion.

W*Here was* Titus *when* Paul *writ unto him?*

A. In *Crete.*

Q. *To what end was he there?*

A. To finiſh the doctrine which St. *Paul* had begun.

Q. *How muſt he be armed thereunto?*

A. With boldneſs, as Gods Ambaſſadour, and by ſhewing himſelf an example of good works, and integrity of life, *ch.*2.7,15.

Q. *To whom?*

A. To all whom he taught.

Q. *Who were thoſe?*

A. Both young and old.

Q. *What doth he teach the old?*

A. The men to be ſober, honeſt, diſcreet, ſound in faith, love, and patience, *ch.*2.2. The woman to be holy, and not given to wine.

Q. *What doth he teach the young?*

A. The

A. The men to be ſober-minded; women to be chaſt, obedient to their husbands, and no gadders abroad, *ch.* 2. 5.

The End of Titus.

St. PAUL TO PHILEMON.

Queſtion.

FRom whence was this Epiſtle written?

A. From Rome.

Q. *Upon what occaſion?*

A. Oneſimus a Servant to *Philemon*, being fled from his Maſter, *Paul* winneth to Chriſt, and ſends him back again.

Q. *By what intreaty?*

A. That *Philemon* would receive him.

Q. *How?*

A. As if *Paul* himſelf were preſent, *v.*17.

Q. *For what reaſon?*

A. Becauſe he was now not only his Servant, but his Brother in the Lord.

Q. *How?*

A. In that he profeſſed the Goſpel.

The End of Philemon.

The

The Epiſtle to THE HEBREWS.

Queſtion.

WHo wrote this Epiſtle?

A. It is not known.

Q. What is handled in it?

A. The difference between the Prieſthood of Chriſt, and the Levitical Prieſthood.

Q. How do they differ?

A. In five points.

Q. Which be they?

A. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the effect.

Q. How do they differ as touching the Office?

A. The Prieſthood of the Levites was external, and after the Order of *Aaron*: the Prieſthood of Chriſt is ſpiritual, and after the Order of *Melchiſedech*.

Q. What is it to be a Prieſt after the Order of Melchiſedech?

A. To be a Prieſt, a Prophet, and a King; not for a month, a year, or an age, but for ever, *ch.* 7.32.33.

Q. Why are theſe three Titles attributed to Chriſt?

A. Becauſe he ſanctifies us from ſin, teach-

eth

eth us by his wiſdom, and governs us by his power.

Q. *How do they differ as touching the Temple?*

A. The Temple of the Levites was built with hands, and to endure but a time; the Temple of Chriſt is built by the Holy Ghoſt in eternity, *ch.* 8.

Q. *How do they differ as touching their ſacrifices?*

A. The Levites did offer the blood of Goats and Bulls; but Chriſt, his own precious blood.

Q. *How touching their Ceremonies?*

A. The Ceremonies of the Levites were corporal, as the attiring of the body, and other external obſervations; the Ceremonies of the Goſpel are ſpiritual, as the vertuous diſpoſition of the Soul.

Q. *How touching their effects?*

A. The ſacrifices of the *Levites*, though many times offered, did ſcarce ſanctifie the body; the ſacrifice of Chriſt, but once offered, ſanctifies both body and ſoul, *ch.* 9.12. *&* 28.

Q. *In whom?*

A. In all that have faith.

Q. *What is faith?*

A. The ground of things that are hoped for, and the evidence of things which are not ſeen, *ch.* 1.11.

Q. *How do the Temples of* Moſes *and Chriſt agree?*

A. The Temple of *Moſes* had three ſeparations; as the Holieſt of all, whereinto the High-Prieſt only entered, and that but once every year: the Tabernacle of the Congregation, where the *Levites* remained; and the open Court, where the people had reſort: So in the Temple of Chriſt, there is the Spirit, the Soul, and the Body.

Q. *What is the difference between the Spirit and the Soul?*

A. By

A. By Spirit, is underſtood regeneratio through faith in Chriſt; and by Soul, is unde ſtood man in his firſt corruption, living accordin to the rule of Reaſon, without the knowledg o Gods Word, or Faith.

Q. *Being once graſted in faith, what is it to fa away from it?*

A. Sin againſt the Holy Ghoſt, which is un pardonable: *ch.*6.4. *&* *ch.*10.26.

Q. *How may we fall from faith?*

A. If when once we have received the know ledg of Chriſt, we afterward deny him.

Q. *What therefore are the* Hebrews *counſell unto?*

A. To keep the profeſſion of their hope with out wavering, *ch.* 10.23.

Q. *How muſt that be?*

A. Through patience.

Q. *Wherein?*

A. In eſteeming light the trouble of this life by ſetting before our eyes the joy of the world to come.

Q. *What have we to encourage us?*

A. The words of the Holy Ghoſt.

Q. *What are they?*

A. My Son, faint not when thou art rebuked for whom the Lord loveth, he chaſtneth, and ſcourgeth every Son that he receiveth, *ch.* 12. 5,6

Q. *Is there nothing elſe required but patience?*

A. Yes the ſacrifice of a Chriſtian.

Q. *What is that?*

A. To praiſe God always, and to diſtribute to the poor, *ch.*13.15,16.

The end of Hebrews.

The General Epiſtle

OF

St. *JAMES.*

Queſtion.

WHy *is this called the General Epiſtle of St.* James *?*

A. Becauſe it is not written to any one man or Countrey, but generally unto all the *Jews* diſperſed through many Countries.

Q. *what doth it contain?*

A. The effects of our Juſtification, as St. *Paul* to the *Romans* declared the cauſe.

Q. *what is the cauſe of Juſtification?*

A. Faith.

Q. *what are the effects?*

A. Good works, *ch.*2.23.

Q. *How is Faith divided?*

A. Into two parts.

Q. *which be they?*

A. A lively faith, and a dead faith.

Q. *What is a lively faith?*

A. Faith made known by good works.

Q. *What is a dead faith?*

A. Faith without good works, and ſo the Devil is ſaid to have faith, *ch.*2.17,19.

Q. *What be the good works St.* James *exhorteth unto?*

A. Pati-

A. Patience, prayer, love, to beware of ambition, ſwearing and contention, to bridle the tongue, and rule the affections; not to ſpeak evil one of another, but to be friends in this world.

Q. From whence proceed good works?

A. From God, *ch.*1.17.

Q. From whence evil?

A. From our own concupiſcence, *ch.* 1.14.

Q. What ſaith St. James *of Patience?*

A. Bleſſed is the man that endures temptations, for when he is tryed, he ſhall receive the Crown of life, *ch.*1.12.

Q. What ſaith he of Prayer?

A. Let him that asketh, ask with faith, and waver not, *ch.*1.6.

Q. Of Love, what ſaith he?

A. He that loveth his Neighbour as himſelf, fulfilleth the Law, *ch.*2.6.

Q. Of ambition, what?

A. God rejecteth the proud, and gives grace to the humble, *ch.*1.9.

Q. What of ſwearing?

A. Before all things (my Brethren) ſwear not, neither by Heaven, Earth, nor any other Oath; but let your yea be yea, and your nay, nay, leſt you fall into condemnation, *ch.*5.12.

Q. What of contention?

A. Where envying and ſtrife is, there is all manner of evil works, *ch* 3. *v.*16.

Q. What of the tongue?

A. That it is a fire, and a world of wickedneſs, defiling the whole body, if it be ungoverned, *ch.*3.6.

Q. What of evil ſpeaking?

A. If

A. If a man ſpeak evil of his Brother, he ſpeaketh evil of the Law, *ch.* 4. 11.

Q. *Who are the friends of the world?*

A. Such as eſteem more of riches, honour, and ſuch like, than the world of God.

Q. *What ſaith St.* James *of ſuch men?*

A. He bids them weep and howl for the miſeries that ſhall come upon them, their riches are corrupt, and their Garments are moth-eaten, their Gold and ſilver is cankered, the ruſt whereof ſhall be a witneſs againſt them, *ch.* 5. 1, 2, 3.

Q. *What is the beſt uſe of riches?*

A. To imploy them in doing good, as in relieving the poor, fatherleſs, and widows, and that is called true Religion, and undefiled before God, *ch.* 1. 27.

Q. *Every one therefore that heareth the Word of God, is not religious?*

A. No, but ſuch only as are doers thereof, *ch.* 1. 22.

The End of James.

The

The First Epistle General OF St. *Peter* the Apostle.

Question.

WHat is contained in this first Epistle of Saint Peter?

A. Three things.

Q. *Which be they?*

A. The calling of Christians, their dignity, and fruits of their calling.

Q. *Who hath called them?*

A. Christ.

Q. *How?*

A. Through obedience and sprinkling of his blood, *ch.*1.2.

Q. *To what?*

A. To an inheritance immortal, and undefiled, that fadeth not away, but is reserved in Heaven for us, *ch.* 1 4.

Q. *How must we apprehend it?*

A. By faith, *ch.*5.

Q. *What is the dignity of Christians?*

A. They are said to be a Royal Priesthood, a holy Nation, a peculiar people, *ch* 2.5.

Q. *What is the fruit of their calling?*

A. To shew the vertue of him that called them, *ch.*2.

Q. *How is that?*

A. Being

A. Being Holy as he is Holy; and ſince he hath called us out of darkneſs into light, to walk as in the day-time, by laying aſide all maliciouſneſs, all guile, and diſſimulation, all envy and evil ſpeaking, *ch.*2.1, & 9.

Q. *How ſhall we do theſe things, the world every hour provoking us to the contrary?*

A. By ſetting before us the example of Chriſt, which gave his life for his enemies, and when he was reviled, reviled not again; and when he ſuffered, threatned not, but committed it unto him that judgeth righteouſly, *ch.* 2.21,22.

Q. *What brings us to this obedience?*

A. The love we owe to Chriſt, that hath begotten us anew to righteouſneſs, and the fear not to be partakers of his mercies, becauſe of the ſmall number of them that ſhall be ſaved.

Q. *Who is the efficient cauſe of our ſalvation?*

A. God the Father.

Q. *What is the material cauſe?*

A. The obedience of Chriſt to the Croſs.

Q. *What is the formal cauſe?*

A. Our effectual calling.

Q. *What is the final cauſe?*

A. Our ſanctification.

Q. *Wherein ſtandeth our ſanctification?*

A. In two things.

Q. *Shew me which be they?*

A. In dying to ſin, and living to God, *ch.* 4. 2.

Q. *When do we live to God?*

A. When we mortifie the luſts of the fleſh, *ch.* 4. 2.

Q. *Wherein conſiſteth this mortification?*

A. In particular duties.

Q. *What be theſe?*

A. The duties of Rulers, Subjects, Husbands, Wives, Maſters, Servants, and Paſtors of the Church, *&c.*

Q. *What doth he counſel as touching every mans private ſelf?*

A. To be ſober, and watching in prayer.

Q. *VVhat is Prayer?*

A. A calling upon the Name of God in the time of neceſſity.

Q. *What are the properties thereof?*

A. It muſt be from the heart, with true faith in the Name of Chriſt, and in few words.

Q. *VVhat is the efficacy of Prayer?*

A. It overcometh God, which overcometh all things.

Q. *What doth St.* Peter *counſel us to do as touching others?*

A. One to ſuffer with another, to love as brethren, to be pitiful, not to render evil for evil, but contrariwiſe, to bleſs, *ch.* 3.8,9.

Q. *Why muſt we love?*

A. Becauſe God hath loved us.

Q. *Why muſt we ſuffer?*

A. Becauſe therein we are bleſſed, *ch.* 4.14.

Q. *How muſt we ſuffer?*

A. Not as murtherers, thieves, or evil doers, but as lovers of faith, *ch.*4.15.

Q. *VVhy are we bound to theſe vertuous actions?*

A. Becauſe thereby God is glorified, *ch.* 2. 12.

The End of I. Peter.

The

The ſecond Epiſtle OF St. *PETER.*

Queſtion.

WHat *doth Saint* Peter *exhort us to in this Epiſtle?*

A. That having once received the knowledg of the Goſpel, to confirm and eſtabliſh it in us by good works, and to ſtick unto it, even till the laſt gaſp, *ch.*1.10.

Q. *VVhy?*

A Becauſe, as Saint *Paul* ſaith, So run that ye may obtain: ſo St. *Peter* ſaith, By making ſure your election, that is, in not being idle or unfruitful in your calling, an entrance is made unto you into the Kingdom of our Lord and Saviour Jeſus Chriſt, *ch.*1.12.

Q. *What is the gate to that entrance?*

A. Death.

Q. *What is death?*

A. The laying down the Tabernacle of this fleſh, *ch.*1.14.

Q. *VVhy doth he call this fleſh of ours a Tabernacle?*

A. Becauſe we dwell therein as ſtrangers, not for ever, but for a certain time.

Q. *How doth* Peter *confirm the Doctrine of Faith?*

A. By ſhewing it is no deceivable fable, but the truth it ſelf, deſcended from Heaven, *ch.* 1. 17, 18.

Q. *Who are the impugners of this truth?*

A. Hypocrites and *Atheiſts.*

Q. *What are Hypocrites?*

A. Wells without water, ſuch as pretend an outward holineſs, but inwardly are corrupt and venomous, *ch.* 2. 13, 17.

Q. *What are Atheiſts?*

A. Mockers and deriders of the Scriptures, and ſuch as think there will be no reſurrection, *ch.* 3. 3, 4.

Q. *When ſhall thoſe men appear?*

A. In the latter times, *ch.* 3. 3.

Q. *How ſhall they be diſproved?*

A. The Heaven ſhall melt, and the earth be conſumed with fire, and the Lord appearing in glory, ſhall give them the wages of unrighteouſneſs, *ch.* 3. 10. & 2. 13.

Q. *Is there any hope of eſcaping?*

A. No; for he that ſpared not the Angels when they ſinned, will not ſpare thee, *ch.* 2. 4.

The End of II. Peter.

The

The First Epistle General OF St. JOHN.

Question.

WHat is here set down?

A. Two sorts of love.

Q. *Which be they?*

A. Love of the World, and love called Charity.

Q. *In what consists the love of the world?*

A. In three things.

Q. *Which be they?*

A. Concupiscence of the flesh, lust of the eyes, and pride of life, *ch.*2.16.

Q. *What is concupiscence of the flesh?*

A. An inclination of the heart to enjoy the pleasures of the body, as wantonness, chambering, sloth, drunkenness, and such like.

Q. *What is the lust of the eyes?*

A. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, cousenage, and such like.

Q. *Wherein consisteth pride of life?*

A. In all things, as in meat, drink, apparel, house-room, and other things; to bear an arrogant contemptuous mind, striving to excel others.

Q. *What doth he then say touching such livers?*

A. That God is not in them nor they in him, *ch.* 2. 15.

Q. *What is Charity?*

A. A motion of the heart, whereby we do love God, and in him our Neighbour.

Q. *What is the love of God?*

A. To keep his commandments, *ch.*5.2.

Q. *What is it to love our Neighbour?*

A. To esteem him as our selves.

Q. *How many kinds of love are there?*

A. Two.

Q. *Which be they?*

A. True, and unfeigned love.

Q. *What call you true love?*

A. Not only to help our Brother with all we have, but if need require, to offer our life for him, *ch.*3.16.

Q. *What call you feigned love?*

A. To love in word, and not in deed, *ch.* 3. 12.

Q. *What saith St.* John *as touching true lovers?*

A. That they dwell in God, and God in them, *ch.* 4. 16.

Q. *What is it to dwell in God?*

A. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Q. *How shall we know that God dwelleth in us?*

A. If we see our Brother want this worlds good, and do not shut up our compassion from him, but willingly relieve him, *ch.*3:17.

Q. *What is said of him that hateth his Brother?*

A. That he walketh in darkness, *ch.*2.11. is the child of the devil, *ch.*3.10. abideth in death, *ch.* 3.14. is a man-slayer, and barred from eternal life, *ch.*3.15.

The

The ſecond and third Epiſtles OF St. JOHN.

Queſtion.

TO whom were theſe two laſt Epiſtles written?

A. The one to a certain zealous Lady; the other to *Gaius*, a profeſſor of the Goſpel.

Q. *What doth he commend in the Lady?*

A. Her vertuous bringing up of her Children.

Q. *What in* Gaius?

A. His teſtimony of faith, and hoſpitality towards ſtrangers.

Q. *What doth he admoniſh them of?*

A. To beware of deceivers.

Q. *What are thoſe?*

A. Such as would not confeſs that Chriſt was come in the fleſh.

Q. *How muſt they entertain them?*

A. They muſt not receive them into their houſes, nor bid them God ſpeed.

Q. *Why?*

A. Becauſe in ſo doing they ſhould be partakers of their evil deeds.

The Epiſtle
OF
JUDE.

Queſtion.

TO whom was this Epiſtle written?

A. To all Chriſtian Churches.

Q. *What doth he exhort them unto?*

A. To contend for the maintenance of their faith.

Q. *Againſt whom?*

A. Againſt Sectaries.

Q. *What is the condition of Sectaries?*

A. To murmur, complain, and walk after their own luſts.

Q. *Whom do they murmur againſt?*

A. Governours.

Q. *How doth he reprove them?*

A. By the example of *Michael* the Archangel, who when he ſtrove with the Devil about the body of *Moſes*, blamed him not with curſed ſpeaking, but, The Lord rebuke thee.

Q. *What doth he mean by this example?*

A. If it be not lawful to rail upon the Devil, much leſs upon Magiſtrates, be they never ſo wicked.

Q. *What is it to walk after our luſts?*

A. To be directed by carnal judgment, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

FIrſt, *Tell me what you underſtand by* Revelation?

A. The word importeth a laying open, or an uncovering of things that were before hid and ſhut up in ſecret, which no living ſoul can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Q. *What is the authority of this Revelation?*

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jeſus Chriſt.

Q. *To whom was it given?*

A. To the Apoſtle Saint *John*, and ſo conſequently from him, to the Church of God through all ages.

Q. *Where was* John *when he received it?*

A. In an Iſland called *Pathmos*, environed with the *Egean* Sea, which Sea divides *Europe* from *Aſia*.

Q. *What did he there?*

A. He was baniſhed thither by the Tyrant *Domitian*, about the year of our Lord Jeſus 96. which Tyrant ſought to ſuppreſs the light of the Goſpel: but the Lord in mercy did the more advance it, as appears, by adding a further diſcovery of his will, by the Book of the *Revelation*.

Q. *What is the fruit of this Revelation?*

A. Exceeding great, as we may gather by these words, *Blessed be they that read, hear, and keep in memory these things which are written in this Prophesie*, ch. 1. 3.

Q. *To whom was* John *commanded to send it?*

A. To the seven Churches of *Asia*; namely, of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatyra*, *Sardis*, *Philadelphia*, and *Laodicea*; where after the destruction of *Jerusalem*, *John* did prosecute his holy calling in the Ministry.

Q. *What method did he use in the manner of his writing?*

A. First, a friendly salutation, and then a brief narration.

Q. *How doth he salute them?*

A. By wishing unto them grace, and peace.

Q. *What understand you by grace?*

A. The free love and affection which God bears towards us for his own sake, although indeed we deserve it not, but are in our selves the children of wrath and perdition.

Q. *What by peace?*

A. All kind of benefits, both spiritual and temporal which flow unto us from the fountain of grace, which God the Father hath opened to the world by the means of his Son.

Q. *In whose name salutes he them?*

A. In the name of the Father, the seven Spirits, and of Jesus Christ, *ch.* 24. 5.

Q. *What is meant by the seven Spirits?*

A. The Holy Ghost.

Q. *The Holy Ghost being but one in person, why doth he describe him by the number of seven?*

A. Although the Holy Ghost be but one in divine essence, yet according to the sevenfold opera-

operation which it had in the Churches of *Asia*, it is called by the name of *seven Spirits*; not that it is in person divers, but in power and vertue according to the diversity of those Subjects in which it worketh.

Q. *But why is that placed in the second place, whereas the usual order teacheth us to say, the Father, Son, and Holy Ghost? and not the Father, Holy Ghost, and so put the Son last?*

A. John useth this order, not that there is any degrees or dignity in one person more than in another: For the Father is not greater than the Son, nor the Son greater than the Holy Ghost, they are all of the same Power, Majesty, and Glory; nor is one before another: but the reason that moved *John* to set our Saviour in the third place, was because immediately the narration (which is the second point of the writing) chiefly concerneth Christ.

Q. *As how?*

A. In describing him.

Q. *How doth* John *describe Christ?*

A. Two manner of ways: first, as touching the excellency of his glory, as he appeared unto him in a vision, *chap.* 1. *from* 12. *to* 17.

Q. *What was his Office?*

A. It was three-fold; he had the Office of a Prophet, of a Prince, and of a Priest.

Q. *How did he shew himself a Prophet?*

A. In bearing witness of the truth, and revealing the counsels of God unto men.

Q. *How a Prince?*

A. Two

A. Two manner of ways: firſt, by his Victory over death; Death is ſwallowed up into Victory, 1 *Cor.* 15. 54. And ſecondly, becauſe he hath dominion over all principalities and powers, both in Heaven and upon Earth, *Epheſ.* 1. 12.

Q. *How a Prieſt?*

A. In that he hath waſhed us from our ſins in his blood, offering his body a ſacrifice for us upon the Croſs.

Q. *Did Chriſt bear theſe three Offices only for himſelf?*

A. No, but for the benefit of the faithful, that as he was, ſo they might be both Prophets, Kings, and Prieſts; Prophets, in that he ſaith, I will pour my ſpirit upon all fleſh, and your Sons and Daughters ſhall Propheſie: Kings, in that we ſhall reign with him eternally; and Prieſts, for that true Chriſtians do offer the ſpiritual ſacrifice of prayer, praiſe, and almsdeeds, *Heb.* 13. 15, 16.

Q. *Are then all Chriſtian Prieſts alike?*

A. They are as touching the ſacrifice aboveſaid, but not as touching Church-government; for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Q. *How doth he deſcribe Chriſt, according as he ſaw him in a viſion?*

A. By certain properties fit for the capacity of men: as that he was in a long robe, girt with a girdle of Gold, his hair was as white as ſnow, his eyes as a flame of fire, his feet like unto fine braſs burning in a furnace, his voice to the ſound of many waters; in his right hand he had ſeven ſtars, out of his mouth went a ſharp two edged ſword, and his face ſhone as the Sun ſhineth in his ſtrength.

Q. *What*

Q. *What gather we by this deſcription?*

A. By this long Robe girt unto him; we gather the readineſs of Chriſt in his Kingly and Princely Office to execute the work of our ſalvation; by his white hairs, his fulneſs of knowledg and wiſdom; by his fiery eyes, his deep inſight into the deepeſt corners of the earth, and deepeſt ſecrets of mens hearts; by his feet of ſhining braſs, the purity and brightneſs of his ways, and the power which he hath to tread down his enemies, and therefore are his feet rather compared unto braſs, than unto gold, becauſe gold is a ſofter metal, and not ſo fit to repreſent his invincible ſtrength; by his voice, compared to the voice of many waters; we underſtand the ſound of the Goſpel, humbling ſome to their ſalvation, others to their confuſion: by the ſtars in his right hand, his faithful Miniſters, by whom he worketh, which as ſtars ſhould give light unto men by their Doctrine and Converſation: by the two-edged ſword, is underſtood the powerful word of God, entring and cleanſing the hearts of his Children, and thruſting through the other to their deſtruction: and by his face ſhining like the Sun at the higheſt, the unſpeakable brightneſs of his grace, whereby the Church is comforted and lightned in all truth and ſincerity.

Q. *Why doth he reſemble the Churches to golden Candleſticks?*

A. Becauſe as the Candleſtick doth not give the light, but the light is put upon it; ſo the

Church

Church receiveth all her light put upon her from Christ; for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q. *Into how many points may we draw the doctrine of this Book?*

A. Into four.

Q. *Which be they?*

A. Precepts, Propheſies, Promiſes, and Threatnings.

Q. *Wherein are the Precepts ſeen?*

A. In the inſtruction given to the ſeven Churches.

Q. *Upon how many general points do theſe inſtructions conſiſt?*

A. Upon three: a commendation, a reprehenſion, and an exhortation.

Q. *What doth Chriſt commend in them?*

A. Their vertues: as Patience, Labour, Zeal in the Church of *Epheſus*, ch. 2. 3. The works of Faith, Repentance, and Charity, together with conſtancy in affliction, and true Humility in the Church of *Smyrna*, ch. 2. 9. Fortitude and Valiant Perſeverance, in the Church of *Pergamus*, that notwithſtanding the Martyrdom of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held faſt the Faith of Jeſus Chriſt, and never forſook it, *ch.* 2. 13. Love and Service toward their brethren, faith and aſſurance in the promiſes of God, and increaſing in piety; ſo that the end was better than the beginning in the Churh of *Thyatira*, ch. 2. 19. A little increaſe of faith, keeping of the word of God, and a free confeſſion of his Name, in the Church of *Philadelphia*, ch. 3. 8.

Q. *What*

Q. What doth Chriſt reprehend in them?

A. Their Vices, as the lack of love in the Church of *Epheſus*, ch. 2. 4. Hypocriſie in the Church of *Smyrna*, of ſuch as ſaid they were *Jews*, but indeed were the Synagogue of Satan, that is, they did profeſs themſelves Chriſtians in word, but ſhewed it not in deed, *chapter* 2. 9.

The bearing with falſe doctrine in the Church of *Pergamus*: for they ſuffered the *Nicolaitans* amongſt them, that as *Balaam* did, taught the people of God to ſtumble in two things, cauſing them to commit fornication, both in body and ſoul: In body, by abandoning their wives to common uſe: In ſoul, by ſacrificing to their Idols for Superſtition ſake, *ch.* 2. 14.

The like vice is reprehended in the Church of *Thyatira*, that ſuffered *Jezabel* a wicked woman, to ſet abroach falſe and abominable Doctrine, tending to Fornication and Idolatry amongſt them, *ch* 2.20.

At *Sardis* their works were fair in outward ſhew, but inwardly nothing but filth and rottenneſs, *ch.*3. 1.

At *Laodicea* they were time-ſervers, and halted between two opinions, and were neither hot nor cold, *ch.*3.15.

Q. What doth Chriſt exhort them unto?

A. Repentance, and amendment of life.

Q. To their repentance, what is annexed?

A. A gracious promiſe to be written in the Book of life.

Q. *To their wilful perseverance in their sins, what is annexed?*

A. A heavy threatning, that he will come suddenly upon them as a Thief, and they shall not know the hour, *ch.*3.3.

Q. *Having learned the state of things as they stood for the present, when this Revelation was given; what next succeedeth?*

A. The Propheſie of things to come, which is either general, as touching ſuch things as ſhould happen to the whole world; or particular, but (yet of more moment than the former) as touching ſuch things as ſhould happen to the Church.

Q. *What is the end of the Propheſie of the Church?*

A. That the faithful, admoniſhed beforehand of the aſſaults and bloody attempts which the Devil and the World ſhould make upon the Church, might be confirmed in faith and patience, to ſtand reſolute in deſpite of both, till the day of the coming of Chriſt Jeſus.

Q. *What is the end of the Propheſie of the world?*

A. To ſhew the Judgment that God ſhould execute upon the enemies of his Church, and the ſealing up of the elect before the execution of thoſe judgments, that they might be kept from evil, as appeareth by the 7, 8, & 9, *Chapters.*

Q. *If the elect were kept from evil, to what end was this Revelation given to forewarn them that they ſhould ſuffer trouble and perſecution?*

A. To be kept from evil, is underſtood, that notwithſtanding all the violence and perſecution offered them, yet they were not overcome, or driven from faith, or the hope they had

had of eternal happineſs; but therein they did Joy and Triumph, howſoever the world thought them plunged in deſpair and ſorrow.

Q. *What is the ſecond viſion that* John *had?*.

A. The viſion wherein was revealed unto him the Majeſty of God the Father, to give the greater authority unto this Book; wherein his excellency is likewiſe ſet forth unto us, (as well as the Sons) in a deſcription fit for our capacity.

Q. *How is the glory of the Father deſcribed?*

A. In theſe ſix things: In the figures of his Office, of his nature, of his aſſiſtance, of his effects, of the inſtruments which he imployeth to that purpoſe, and of the events that follow.

Q. *What is his Office?*

A. To judg the whole earth, and therefore he is apprehended of *John* ſitting upon a Throne, *ch.* 4. 2.

Q. *How is his nature repreſented?*

A. By the beauty of the *Jaſper*-ſtone, and of the *Sardine*, ch.4.3.

Q. *What are his aſſiſtants?*

A. The honourable company of Prophets and Apoſtles, cloathed in white rayment, and crowned with Gold, *ch.* 4.4.

Q. *What are the effects of his magnificence?*

A. Lightning, Thunder, and Voyces, *&c.*

Q. *Who be his inſtruments?*

A. The Company of the Celeſtial Creatures, in number four; that is, ſo many as are needful, for the execution of the will of God, through all the corners of the world; and the whole Army of Creatures under Heaven, figured unto us by the Sea of Glaſs, like unto Cryſtal.

Q. *Why*

Q. *Why are the Celestial Creatures said to be full of Eyes?*

A. Because of their watchfulness in the service of God.

Q. *Why is the first compared unto a Lion?*

A. Because of his courage.

Q. *Why the second to an Ox?*

A. Because of his strength.

Q. *Why hath the third the face of a man?*

A. Because of his prudence.

Q. *Why is the fourth likened to a flying Eagle?*

A. Because of his agility and swiftness.

Q. *What is the events that follow the description of his magnificence?*

A. The praise and glory which the Angels give unto him that sits upon the Throne: and the reverence and homage which the Elders shew unto him.

Q. *In what manner?*

A. By prostrating themselves before him, casting their Crowns at his feet, *ch.*4.10.

Q. *Having procured so great authority to the words of the Revelation, in the description of the Majesty of the Giver, what follows?*

A. The presentation of the two Books, whereof the one being great and large, written within and without, and sealed with seven Seals, containeth the History of the World; the other, being but little, includeth the History of the Church.

Q. *Who opens the Seals of this Book?*

A. Christ Jesus.

Q. *Were none solicited thereunto but he?*

A. Yes, a general Proclamation was made by an Angel, to see if any were worthy to open it; but none, neither in Heaven nor Earth,

Earth, nor under the Earth, was found able or worthy to open, or look upon the Book, ſave the Lion of the Tribe of *Judah*, and the Lamb that ſtood in the midſt of the Throne, and of the Elders, which was CHRIST JESUS, *ch.* 5, *to* 10.

Q. *What do we learn by this, that none were able to uncloſe the Book but he?*

A. That he only is the Mediator between God and Man; that no other Creature, either in Heaven or Earth, is acquainted with the ſecret Counſels of God, or can reveal them unto us, but he.

Q. *Why is he called a Lyon and a Lamb, names of a contrary nature?*

A. He is called a Lyon in reſpect of his power and ſtrength, and a Lamb in reſpect of his patient ſufferance.

Q. *What was contained in this Book, when Chriſt had opened it?*

A. The eternal purpoſe of God for the puniſhing and pouring forth plagues upon the world.

Q. *What moved him thereunto?*

A. The incredulity and wickedneſs of men.

Q. *What were the plagues?*

A. Of two ſorts; either ſuch as afflicted other Creatures, as the earth, ſea, herbs, plants, fountains, *&c. Ch.* 6. or ſuch as were inflicted upon men, *ch.* 9.

Q. *What were thoſe?*

A. Thoſe were of two ſorts: either by way of torment, or cruel murther.

Q. *What is the cauſe of that Tyranny?*

A. Smoak and Sulphur, which iſſued from the bottomleſs pit; whereby is figured the ſpiritual darkneſs, with which mens conſciences were

were tormented; and from this darkneſs of mind at the laſt did iſſue the other plague of ſlaughter and bloodſhed, ſo many years expreſſed and publiſhed through Chriſtendom by the Popes of *Rome*, ch.9.15.

Q. *What is the general uſe of the precedents?*

A. As touching the perſon of God, we learn three things: Firſt, his loving favour in denouncing and giving knowledg beforehand by evident tokens, what rigour he purpoſed to execute afterward, if he ſaw no amendment in the courſe of mens lives. *ch.* 6. Secondly, his merciful care over his Elect, in arming them with defenſive Armour, to cover them againſt the flood of thoſe evils that were to over-ſhadow the whole world, *ch.* 7. Thirdly, the truth of his juſtice, in executing all thoſe Plagues upon the world, which he hath foretold, *ch.* 8. 9.

Q. *What do we learn as touching our ſelves?*

A. Three things: attention, to regard the threatnings of God; repentance, to be ſorry for our ſins, and amendment of life, to prevent the rigour of his Juſtice.

Q. *What as touching the Inſtruments of God which he uſed in executing his will?*

A. Three things: Firſt, that they were Angels; Secondly, that they were obedient at the beck; and Thirdly, that they were expeditious in performance of their charge.

Q. *What learn we as touching the Elect?*

A. Three things; Firſt, their place; they ſtood before the Throne, and before the Lamb whereby it is ſhewed, that as they are under the protection of God, ſo are they always ready

ready to do him ſervice. Secondly, their Habit, they were cloathed in white Robes, waſhed in the blood of the Lamb whereby is ſignified their pure, peaceable, and royal dignity. Thirdly, their Victory, they had palms in their hands; whereby we are put in mind of the combates which they ſuſtained for the name of God, and the eternal triumphs which they have in Heaven, by the communion and fellowſhip of our Saviour Chriſt Jeſus, *ch.* 7.9.

Q. *What as touching the natural man?*

A. Spiritual miſery, which ſpreads it ſelf into three branches; poverty of heart, for lack of underſtanding; blindneſs of mind, for lack of faith; and nakedneſs of ſoul, for lack of the white Robe of righteouſneſs in Chriſt Jeſus, *ch.* 3. 17.

Q. *What as touching regenerate men?*

A. Three properties, ſtrength of faith, keeping of the word of God, and free confeſſion of his name, *ch.* 3 8.

A. Proceed unto the viſion of the ſecond Book. Who held the ſecond Book in his hand?

A. A mighty Angel, *ch.* 10.1.

Q. *Whom do you underſtand by that Angel?*

A. Our Saviour Chriſt that held the Book open in his hand.

Q. *How is he deſcribed?*

A. In that great glory and magnificence.

Q. *To what end?*

A. To procure the greater authority to this Propheſie following.

Q. *What was contained in the Book which he held?*

A. The Prophetical Hiſtory of the Church.

Q. *To*

Q. *To whom did they give it?*

A. To *John.*

Q. *How did he command him to use it?*

A. He bade him eat it, that is, comprehend and throughly understand it.

Q. *How is the History of the Church divided?*

A. Into two parts; into the Ministry or deeds of the Prophets, and the whole body of the Church.

Q. *In how many things consist the deeds of the Prophets, or Ministers of the Church?*

A. In three things; in their fighting under the Cross, in their being murthered, and in their rising up again.

Q. *When began their fight?*

A. Presently upon the death of Christ.

Q. *How long did it continue?*

A. A thousand two hundred and sixty years.

Q. *The Text saith days,* ch. 11. 3.

A. True, but it is to be understood years, after the example of *Ezekiel* and *Daniel*, who interpret their visions in like manner, days for years.

Q. *Who was propheſied that he should murther, and almost quite extinguish their doctrine?*

A. Pope *Boniface* the eighth, who entred into the Papacy at the expiration of 1260 years, *ch.* 11. 7.

Q. *How did he obtain the Papacy?*

A. By subtilty, who in the night by a false Oracle, perswaded his Predecessor *Celestine* to resign his authority unto him.

Q. *How did he Rule?*

A. Three years and a half; during which time, the Church of Christ seemed to be dead and lie unburied.

Q. *Where*

Q. *Where?*

A. In the ſtreets of *Rome.*

Q. *The Text ſaith of* Sodom, *and* Egypt; *how then do you ſay of* Rome?

A. Rome is a ſpiritual *Sodom*, and a ſpiritual *Egypt*; *Sodom* in her ſpiritual adultery, *Egypt* in her ſpiritual oppreſſion of the Church.

Q. *Who raiſed the Church again?*

A. The ſpirit of life coming from God, *ch.* 11.

Q. *When?*

A. Preſently upon the death of *Boniface?*

Q. *Did the Spirit of God raiſe up thoſe that had been ſlain?*

A. No.

Q. *The Text ſaith, they aſcended unto Heaven in a Cloud?*

A. We are to underſtand by the uſe of the Scripture, that the Church of the wicked is commonly called the world, or the earth; and the Church of the faithful and elect, is called Heaven; therefore when it is ſaid they aſcended up into Heaven, the meaning is, they were withdrawn from the Tyranny of the wicked world, and gathered into the celeſtial Church; that is, ſeeing the Temple and publick places were not open unto them, ſecret places were ſanctified unto them, as if it were Heaven, apart from the reſt of the world.

Q. *What effects follow their ſeparation?*

A. Fear and terror in their enemies; joy and thankſgiving in the Saints of God, that he did vouchſafe to challenge his authority and ſoveraign power over the world, *ch.* 11. 12. 17.

Q. *Having*

Q. *Having touched the Myſtery of the Church, let us return to the other part of our diviſion; How doth the whole body of the Church divide it ſelf?*

A. Into two parts: Into the *Jewiſh* Chriſtians, and into the Chriſtian Catholick Church, which conſiſteth not only of *Jews*, but of the believing Gentiles alſo.

Q. *When began the Chriſtian Jewiſh Church?*

A. At the inſtant of the conception of our Saviour Chriſt.

Q. *VVhen began the Chriſtian Catholick Church?*

A. At that time, when by the preaching of the Apoſtles, the Gentiles were converted, and did embrace the glad Tydings of the Goſpel.

Q. *VVhat doth Saint* John *here continue for our inſtruction?*

A. The eſtate both of the *Jewiſh* and Chriſtian Catholick Church, warfaring, or as it were, ſubject to the aſſaults of her enemies.

Q. *What is the Chriſtian* Jewiſh *Church compared unto?*

A. A Woman with Child, *ch.* 12. 2.

Q. *why?*

A. Becauſe, like unto a fruitful Woman, it is continually to bring forth Children unto the Lord.

Q. *How is that woman deſcribed?*

A. By her attire, and by her ſtanding, *ch.* 12. 2.

Q. *How was her attire?*

A. Of two ſorts, the cloathing of her body, or the ornaments of her head.

Q. *How was her body cloathed?*

A. With

A. With the Sun.

Q. *What is thereby ſignified?*

A. The ineſtimable glory given unto the Church of God.

Q. *How was her head adorned?*

A. With a Crown of Twelve Stars.

Q. *What is thereby ſignified?*

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. *How did ſhe ſtand?*

A. Upon the Moon.

Q. *What do we learn by that?*

A. That the true Church trampleth under her feet all variableneſs, unto which all things under the Moon are ſubject.

Q. *What was her conflict?*

A. She travelled and was in danger to have her Child devoured, *ch.* 12.4.

Q. *By whom?*

A. By a fiery Dragon that had ſeven Heads, and upon every Head a Crown, and ten Horns.

Q. *What do we underſtand by the Dragon?*

A. Satan.

Q. *What by his ſeven Heads?*

A. His wonderful policy and wiſdom, able at once to diſturb the ſeven Churches, that is, the Univerſal Church.

Q. *What by his ſeven Crowns?*

A. His magnificence and authority, every head being as the head of a King.

Q. *What by his ten horns?*

A. His great power, ſufficiently furniſhed to hurt the whole word.

Q. *What is underſtood by the Children whom he would devour?*

A. Christ mystical, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the head; and of the body of the Church, and of all the members thereof, united to the head by the Spirit.

Q. *How was the Church delivered?*

A. God took it up into Heaven, and prepared a place for the mother in the wilderness.

Q. *Did Satans malice so end?*

A. No he gave two assaults more.

Q. *Where was the first?*

A. In Heaven, *ch.*12.7.

Q. *In what manner?*

A. He accused the elect of God, day and night.

Q. *What was his success?*

A. He was thrown down from thence by the power of *Michael*, that is, of Christ Jesus.

Q. *Wherein was his second assault?*

A. In earth, upon the mother of the Child, and upon the rest of her seed; that is, upon the Church of the *Jews*, and the Church of the Gentiles, afterward gathered together in Christ.

Q. *How did the Mother, that is, the Church of the Jews escape in this assault?*

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. *What place was that?*

A. Pella, a Town seated on the other side of *Jordan*, in a desert Country.

Q. *How did Satan pursue her?*

A. With a flood of water cast out of his mouth.

Q. *What*

Q. *What understand you by the flood of water?*

A. The *Romans*, which destroyed *Jerusalem*, and the Sanctuary that was therein.

Q. *Who drank up the flood of water, that it did not hurt the Church?*

A. The earth, that is, the wicked sort of the *Jews*, whose bloody massacre satisfied the fury of the *Romans*, so that the Elect had liberty to escape.

Q. *When Satan saw himself again prevented, how did he take it?*

A. He was wroth, and made war upon the rest of the seed of the woman, that is, upon the Christian Catholique C[illegible].

Qu. *How many princi[illegible]ings are we to Note in the History of the Christian Catholique Church?*

A. Three: her combat, her victory, and her glory.

Q. *With whom were her combats?*

A. With two kinds of Beasts, the one whereof had seven Heads, and come out of the Sea; the other had two heads, and sprang out of the earth, *ch.* 13.

Q. *What do you understand by the first Beast?*

A. The Tyranny inflicted upon the Church by the Civil Government of the Roman Empire.

Q. *What by the second Beast?*

A. The persecution of the Papistical Hierarchy, by the succession of *Popes*.

Q. *How did this Beast rise?*

A. By little and little out of the earth.

Q. *What is to be understood by the two horns of the Beast?*

A. Two ſwords, and two keys, temporal and ſpiritual power.

Q. *What by his ſpeaking like a Dragon?*

A. Subtilty and falſhood, like the old Serpent.

Q. *What by the taking of the mark in their right hands and foreheads?*

A. The profeſt Obedience and Allegiance of all to the Beaſt, which otherwiſe ſuffers not to buy and ſell, that is, not Civil Commerce.

Q. *Againſt whom doth the Church obtain her Victory.*

A. Againſt the two Beaſts, and the Dragon before ſpoken [illegible] and againſt the Whore of the ſpiritual [illegible]on, deſcribed in the 17. Chapter.

Q. *What is underſtood by the Whore of Babylon?*

A. The great City of *Rome*, which reigned over the Kings of the earth, *ch.* 17. 18.

Q. *Shall ſhe undoubtedly fall into ſhame and ruine?*

A. She ſhall, the Spirit hath ſaid it expreſly.

Q. *By whoſe hand and power?*

A. By the power of ten Kings, formerly her favourites, into whoſe heart God ſhall put to execute the fury of his decreed wrath upon her.

Q. *How ſhall her lovers take it?*

A. They ſhall ſtand afar off for fear, ſaying, Alas! Alaſs! the great City Babylon, that mighty City, in one hour ſhe is made deſolate.

Q. *Shall*

Q. *Shall ſhe not riſe again, and be reſtored?*

A. She ſhall not, ſhe ſhall ſink in deſtruction, as the ſtone caſt into the Sea, *ch.* 18. 21.

Q. *By what means doth the Church get victory over her enemies?*

A. By the aſſiſtance of Chriſt her Head and Captain.

Q. *Into how many points doth his aſſiſtance ſpread?*

A. Into four; the preaching of his word, and the works of faith, patience, and obedience, ſet down in the fourteenth Chapter; and into threatnings and judgments, proceeding from his divine Juſtice, declared in the 15 and 16 Chapters.

Qu. *Wherein conſiſteth the Glory of the Church?*

A. In her perpetual triumph in the World to come, joyned to her Bridegroom Chriſt Jeſus, in joy that never ſhall have an end, a taſte of which joy is in ſome ſort made manifeſt unto us, *ch* 21.22.

Q. *But what ſhall become of the enemies of the Church?*

A. They ſhall have their portion in the Lake that burneth with fire and brimſtone, which is the ſecond death, *ch* 21.8.

Q. *How many kinds of death are there incident to men?*

A. Two; the first, which is a separation of the soul from the body; and of this kind of death all sorts of people must taste, as well the godly as ungodly; and the second, which is a separation of the soul and body from the presence of God for ever, to remain in darkness, and this is the death that the wicked only must dye.

FINIS.

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